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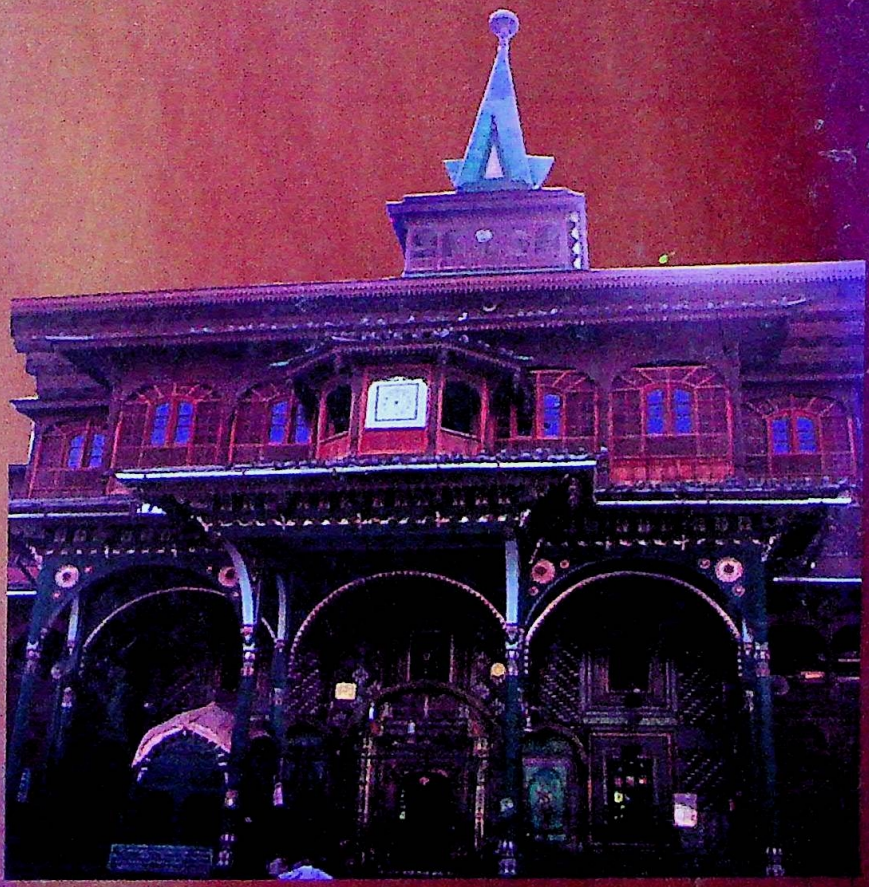
KASHMIR

Before and After

SHAH-E-HAMDAN(RH)



Author
Aashiqiue Kashmiri

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Prologue

After the dawn of Islam, its followers worked day and night for its spread, and gradually by their zeal, character and enthusiasm traveled far and near places to introduce it in the existing world. They did not care for their worldly interests and sacrificed every belonging in the way of Islam. The maximum part of Arabia, Persia and Africa came under the shadow of it. Asian countries, particularly Middle East, Central Asia, Indonesia and Subcontinent got its radiations by the Islamic missionaries. Kashmir is indebted to the Saints and their true followers who reached here to illuminate the message of Almighty God. If the coming generations will not try to study the struggle of ancestors, they, one day, can not claim of brilliant past and will not be able to keep safe the tracks and ways which proceed to the goal of righteousness taught by Islam.

Our new-comers miss the information of the glories that have been made by the learned goers. The 20 century can be credited for the organized campaign launched by the great reformers and ideological religious movements that tried their best to sweep the dust from the beautiful face of Islamic values and show the actual embodiment of the quest and crop, mutilated and polluted by its ideological opponents as well as the enemies.

Instead of the past, the present has brought new challenges to the humankind in general and Muslims in particular. Like the cold war, the civilizations are colliding with one another and, it seems. that the world will see a terrific future of human race destroying all the martial progress.

The Muslim world is at the stake. No one country seems safe and without interference of the big powers particularly of America and its alleys. The First and Second World War involved Europe and America in destroying one another, but after perdition these wretched countries immediately and with unity recovered from this fall and turned their direction towards the poor countries of Africa and Asia where Muslim countries are becoming one by one their target. These Powers have again created Crusade-like

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situation in the name of New World Order and so-called restoration of democracy which is actually tyranny of Superpowers against poor and under developed countries. It is a silent cyclonical aggression to destroy the spiritual basis of Islamic ideology of living.

Our tragedy lies in our rapture. We give much importance to the un-Islamic values, attribute to the athletic activists, players, film heroes and highlight their efficiency in the field of concomitants but do not take the historical work of reformers, scholars and preachers seriously.

With the result, a small group of people come to know of their religious skill and scholarly contribution. Our youths do not get any awareness of the precious religious literature and the personalities of the past who have left treasures of the awareness through precious deeds and immortal constructive activities. The great personalities have left wealth of knowledge, education, and experience of spiritual values including treasures of auspiciousness of virtues for us.

Our history is our past and the past is the mirror for our present, which awakes us for our future. Kashmir has seen a righteous revolution of conversion of faith in past. Until the new generation will not form acquaintance with the factors and reasons that brought the spiritual change on mass bases in the country, it cannot recognize the responsibilities of its present rank and status. The history of past will provide him the proper nourishment to live for the future and protect the values obtained by our ancestors who came from the Muslim countries or embraced Islam as the inhabitants of this land. Any matured and alert nation and intelligent generation does not put to use negligence from the roots of its ideological evolution for It knows the carelessness can stop its initiatives at any juncture of inattention and will efface its discernment from the global map of existence.

This book, in its spirit and word, is an effort to acquaint the people with the migration, activities and the struggle the *Sadat* and their migrant companions accomplished in Kashmir. Efforts have been made to refresh the brilliant past of Islamic History that was made by the great saints who visited the valley and whom the State produced. The Insertion of political and social events is

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only a related digression to understand the present of the state in its past perspective.

In spite of my deteriorated health I once again started to collect possible material from the histories written in English, Persian and Urdu languages about Kashmir. Actually my English work on Kashmir was published by Muslim Welfare Society Jammu and Kashmir with the title of 'The Islamic Movement in Kashmir' in 2008, but its major portion was only about the Islamic Movements of the State.

It is again a pleasure for me to see my endeavor successful in producing this work in English language as the dimension of the information may be broadened and more and more people may benefit from this book. Actually, I have included some of the topics of my book ' The Islamic Movement in Kashmir' but it was a cursory explore of the events because the book was meant for the growth of the Islamic movements that were time to time established and introduced in Kashmir . In this work, I have discussed the issues in detail that came into existence after the spread of Islam in Kashmir. The full information about the cause of migration of Amir-e-Kabir and his companions has been brought and the merits and demerits of Muslim rule have been thoroughly discussed in it. The life history of the famous Saints of Kashmir like Sheikh Noor-ud-din, Sheikh Hamza Makhdum, Sheikh Baba Daud-e-Khaki, Sheikh Yaqub-e-Sarfi and Baba Nasib-ud-din-Gazi including available names of the other hundreds of Awlia (Saints) and Reshis of Kashmir have been summarized. The important life events of Abdur-Rahman Bulbul Shah has been included in this work and life sketch of the Scholars like Mulla Ghani Kashmiri, Alama Iqbal and Alamah Anwar Shah Kashmiri, who had Kashmiri origin, has also been recorded so that the new generation which becomes unrelated to the luminaries of their own soil day by day, shall easily come to know the historical importance of their name and fame. I have also chosen Mirwaiz Moulana Mohammad Yousuf Shah *(Muhajir-e-Millat)* Moulana Syed Qasim Shah Bukhari , Moulana Molvi Noor-ud-din and Moulana Sad-ud-din, the famous luminaries of the biggest religious organizations of the state to record and preserve their contribution in the field of Dawah and Islamic literature. This does not mean that they were the only personalities who worked

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for the development of Islam in Kashmir. Actually, my selection stands on my own observation, which, during my lifetime I contemplated and got the privilege to symbolize them as the most influential and honorable personalities in their organizations and had the eminence to be the founders or prominent heads of their parties, which, during their tenure, got stabilization in both quality and quantity. I, with my true confidence acknowledge that the soil of Kashmir produced dozens of religious elites. They are:-

Syed Mirak Shah Kashani(Famous Saint), Aga Syed Mohammad Yousf (Anjuman-e-Sharee-Shiyan), Moulana Molvi Mohammad Farooq (Anjuman-e-Nusrat-ul-Islam) Syed Ali Shah Bukhari (Muzharul Haque Beru),Moulana Sofi Nazir Ahmed Kashmiri (Islamic scholar and writer) Moulana Ghulam Nabi Mubarki (Bazm-e-Tawheed)Faqir Ghulam Nabi (Anjuman-e-Tafuzul Islam), Moulana Noor-ud-dinTrali,(NoorulIslam) MoulanaGhulamAhmed Ahrar(Jamat-e-Islami) Moulana Hakim Ghulam Nabi (Jamat-e-Islami) Moulana Qari Safud-din (Jamat-e-Islami) Moulana Sheikh Mohammad Sulyman (Jamat-elslami) Moulana Habibullah (Top religious scholar of Baramullah) Mufti Jalal-ud-din (ex Sadar Mufti),Moulana Mohammad Sayeed Masudi(Islamic Scholar),Moulana Ghulam Ahmed Kamli (Jamiat-e-Tableeghul-Islam),Moulana Abdul Rahman Jammui(Islamic scholar) Moulana Showkat Ahmed Shah (Jamiat-e-Ahl-e-Hadis), Dr Qazi Nisar (Umat-e-Islami), Moulana Aazim of polwama etc.

Alive religious personalities like Syed Ali Shah Gilani (renowned Islamic Scholar)*G.M Bhat, Sayed Nazir Kashani*,, Sheikh Mohammad Hassan and M.A Wani of (Jamat-e-Islami), Moulana Umar Farooq(Anjuman-e-Nusrat-ul-Islam, Moulana Abdul Ghani Azhari (JamiateUlamaeKashmir, Dr.Yousful-Umar (Islamic Study Circle), Molvi Ghulam Ali Ghulzar (Tanzim-ul-Makatib) Moulana Abbas Ansari (IthadulMuslimin),Moulana Mohamad Abdullah Tari (Jamiat-e-AhleHadis) Moulana Mufti Basher-ud-din (Grand Mufti of J&K State) Sheikh Mohammad Iqbal (great Islamic Historian)Moulana Mohammad Tayub Kamli(Islamic scholar) Moulana Abdul Rahman Bhat (Jamiat-e-Ahl-e-Hdis),Moulana Khurshed Ahmed Qanungo ((Himayat-ul-Islam), Mir Bashir Ahmed (MutwaliHazratbalShopian) Ghulam Nabi Qasmi(Khahtib-e-Sopore), Moulana Rahmatullah Qasmi (Darul

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Al.oom Qasmi) Sabt-e-Mohammad Shabir Qummi (Pyrawan-e-Wilayat) Moulana Ghulam Rasool Hami (Karwan-e-Islami)Moulana Altaf Hussain Nadvi (Razi Foundation) Moulana Noor Ahmad (NoorullslamTral)Moulana Abdul Hamid(Khatib-e-Shopian) Moulana Abdul Rashid Daudi (SautulAwlia)Moulana Syed Ashraf Indrabi (Shah-eHamdanTrust) Moulana Mohamad Amin (Khatib-e-Polwama) Abdul Rahman war (Islamic scholar) etc

Actually, the masses have always seen only some salient people, which does not mean that the stock and number of talented religious scholars can be restricted. Dozens of religious dignitaries and leaders in Kashmir work or have worked for the cause of Islam in their localities. Most of them are scholarly of genius clabber but the people's opinion and propaganda agencies have not been able to make them prominent. The emphasis has been given to elaborate the splendid achievements of Islam in Kashmir, which delivered its perpetual values of the eternal faith introduced by Shah-e-Hamdan, and his companions after their migration to Kashmir and stayed here up to the last gasp struggling for the spread of Islamic massage. I like to reproduce some extracts of my critical note written about the religious organizations in my book 'The Islamic Movement in Kashmir" Published by Muslim Welfare society As an admonition and to refresh the purpose of this book.

(1) This can not be ignored that the first cadre of every organization is called the pillars and founders who deserve much respect and honor by the followers of the party. Such cadre has more important and delicate responsibility of being much careful and sincere than the next close lines of the party. Founders are also called the luminaries of the organization who, by the stature of their morality, by the attraction of their behavior; by the gravity of their selflessness and by the purity of their devotion lit the candle of ideology for the coming generations. Their ordinary mistake can invite an uncontrollable storm and a ray of the wisdom can make a splendid history.

This fact can not be ignored that the impact and influence of the personalities bear results both for the parties and for the cause they are representing in the society. It has often been proved that first line of any movement has shown a historical performance instead of the quantity makers of every mission.

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(2) The expansion has never allowed evry Movement to maintain its standard and quality for ever. It is a fact that founders and new comers, (with the exceptions,) do not keep equal capability of dedication and enthusiasm. No doubt both groups think and work together but there is a great difference between the desire and determination of both the groups. Often, the first line is gold, the second golden and the third gilded. It is unpalatable historical fact that the noble and constructive causes have often been failed because of the lack of sincere persons, while as some bad and destructive movements have resisted for a long time because of the dedication shown by its discreet founders and followers.

(3) In spite of great preparation on Islamic studies the most devoted workers of the all Islamic movements- particularly in Kashmir -did not and even today do not try to introduce to their offspring the Arabic and Islamic educational institutions and make them ready to transfer their Islamic zeal more practically and more effectively to the coming generations. To achieve a fruitful result in this field the Muslims have to open some model Islamic and Arabic colleges through out the state. . Anjuman-e-Nusratul Islam, Jamiat-e-Ahlehadieth, Anjuman-e-Tableeg-ul-Islam, Anjuman-e-Sharie and Awqaf-e-Islamia have already stepped forward in this field in shape of Islamia Oriental College, Kuliatus-Salfia, Arabic college and Bab-ul-Aloom. It is most encouraging that the Jama'at-e-Islami has also opened residential Islamic Educational Institute (college) for girls at Lalbazar, a Darul-Aloom (Sirajul Aloom) for boys in Shopian area and one more Darul Aloom in Rajuri where the students are taught modern systems of Arabic courses along with Islamic education and are made able to prove qualified in the present society. But this is not enough and can be considered a good. Arabic Colleges likeDarul Aloom Bilailia, Darul Aloom Rahimia, Darul Aloom Qasmia, Darul Aloom Yatama wal Masakin, Darul Aloom Sopore, Darul Aloom Rouzatul Salehaat, Darul Aloom Al-Mustafvi, Darul Aloom Sabilur- Rushad, Darul Aloom Sheeri, Darul Aloom Ilahia, Srijul Aloom Srinagar, Darul Aloom Dandipora, Darul Aloom Sawa-us-Sabil Khandipora Kulgam, Syed-us-Sadat Trust Islamabad etc are the individual efforts done by different scholars of the state.

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(4) Religious organizations have been established by the persons from the best human stock of the society. Notwithstanding, to declare any person or group "the best" does not mean that he or they are innocent like angels and perfect like prophets. They are human beings, creature of this soil, and product of the political, social and ethical atmosphere prevailing in their times. Mass psychology or public mentality hardly holds the balance of judgment and criticism. Hero worship has always broken the balance and moderation. No doubt the founders of these organizations were great scholars but we must not forget that no one is final or unique in the Dawah field. Only the Holy Quran sent by Allah to His last Messenger prophet Mohammad (PBUH) and Sunnah are eternal and perpetual. All the rest things, in shape of dignitaries, literature, oration, translations, exegesis and commentaries, are for a certain period of time. The future has to born billions of exalted Islamic scholars, thinkers and Seers and it is most essential for the progress of Islam. Millions of educated youth who have been greatly influenced by the writings and approach of these scholars must very clearly understand that the religious service performed by them was definitely the need of the time but to consider them infallible is a great injustice and not a good tribute to their soul. We are last Ummah and our Prophet Mohammad (SAW) is last Messenger and the Holy Quran is last and final book of Allah Almighty. Scholars, writers and Ullama have to come till the world reaches the goal of the day hereafter.

(5) The same standard must be established about any organization when discussed. Extremists of every party and movement do not find themselves ready to give credit to others. To point out the mistakes is not a sin but the beginning is better from ones own self.

There are also some people who check their own deficiencies and admire the good qualities of others. Hundreds of organizations claim to work for the betterment of the masses on the social level and many movements are busy in the field of religious, social, educational and relief activities in the Islamic world. Every Muslim organization has to realize the efficiency and devotion of the contemporary Islamic parties. This is the only way they can serve the deserving people and can preach and teach the Islamic ideology with pure and unbiased fervor.

Individual efforts do not bear much collective and fruitful result.

Actually, as a principle, the persons or the personalities, influential or ordinary, in any party, do not keep any competence to decide the important policy matters of their own. Such decisions are always taken by the unanimous vote or by the majority, and according to the obvious and clear rules of the constitution. If the basic members, Electoral College, and both the Consultative and Executive Bodies of any party are neglected and not taken into the confidence, a democratic and ideological atmosphere can not be maintained for bring forth the fruitful results. No individual may be the head of any religious and ideological organization, is competent to impose his choice and violate the collective opinion of the party. This even does not behoove the organizations dependent upon the will of the dictators, because the outcome of any wrong decision strikes the whole structure of that movement. Every party, perhaps, has experienced it badly and the heart-rending consequences have been observed in such organizations by the self-conceit of few individuals.

(6) The fact that the constitutional track of any entity, whenever deserted, has been accepted very boldly by the parties believing in the democratic way of decisions. Whenever the situation occurs they keep record of such critical events. The history has always seen three groups appearing as the cause of factions in the party.One faction, as has always been observed, demolishes the norms and rules of the constitution. The second opposes the move but lacking the courage and audacity does not prove decisive. The third group of commons and general workers remain silent and not expresses the feelings. With the result every thing is made defunct. The wayward take all the policy matters in hands and most important and extra-ordinary matters are settled only by them changing the results into a dream. True, some such groups do not work for their personal and selfish ends, and their main aim stands to emerge as a strong and decisive identity in such circumstances, but, ideological parties working within the constitutional system for good means and good ends can not expect any perpetual, democratic and acceptable change. Sincere people display always an obedient talent. If not properly maintained, the emotional outlook

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followed without the consent of the policy making people and institution, gives nothing except to ruining and destroying and immersing the mission and the ideology. This kind of situation does not concern to any particular party and has a concern with every event and occurrence be it politics, culture or any other activity.

(7)A missionary can advice but not compel anyone to change way of struggle. Parties and organizations, working in political, social, religious etc fields are competent to choose and evaluate their right and wrong. Everyone is himself responsible and accountable for his own deeds. If the workers and sympathizers of any party work according to its

discipline and constitution believing in prescribed approach and struggle, it itself is a message of its working method. Whosoever within the circle of any party tries to violate the limits of the policy and motivates others, can not be followed in the party in spite being an embodiment of sacrifice. Discipline and sacrifice are correlative and inseparable, both are essential and the discipline has great priority in an organization.

This is a fact that the high standard of thinking and simple living within a party comes to decline in quality after it spreads in the field where it works. The religious parties, no doubt, very carefully use to pay full attention to the character building of the members, still, a vigil needs to be maintained for this purpose so that the persons related to the party must not be tainted with the social diseases like extravagance, selfishness, bribe, plunder, false witness, immodesty, hankering and such other defects that kill the moral and spiritual qualities of a person and make him greedy to adopt the line of beasts and animals.

(8) No one can deny this fact that the Islamic organizations as a whole have lost the high quality of party character they had been preaching for last ten decades. They have earned much fame, and some leaders have been recognized by the different political and religious platforms of the world, but this is not enough for ideological organizations. The founder *Faqeers* of Islamic Movements did not impress the educated class of the valley on any material or political basis but it was devotion towards the mission and dedication for the cause of Islam. Most of the people, who have shared the ups and downs of the concerned movements since

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their foundation, can still be differentiated from the rest of the people. The tragedy is that even the sincere missionaries could not inspire their kith and kin to understand and accept the ideology that the Islamic movements use to teach and propagate. The followers have become strangers to their respective families, their preaching and influence has less impact on nears and dears.

It is a tragedy that the sympathizers and members of these organizations, who carried on a campaign for connecting each other on social level, could not generally show encouraging results. No doubt the members, but not the families that they belong, being ready to get changed and mix without any standard of rich and poor and without any discrimination of creed and caste; and to show any response of the similarity of head and heart, proved unsupported claim. Same is the case of desire for brotherhood and fraternization. Much is said, but in practical field the foot prints do not display much beautification. Devotees of every Islamic party feel that in spite of being economically poor and in bad circumstances in the beginning, the ideological and practical result was of great quality, but in the later days when sympathizers' of the organizations are not passing through hard times, the desire of devotion and sacrifice is decreasing swiftly. It seems, as some analysts observe, that the pressures of economic and the material extravagancy have squeezed the families of the followers too. They, after all, are the creatures of the same society and same soil; and can not choose the absolute separation from the fashions, demands and stormy speed of the formalities and customs of the modern society. Present trend of the social order has made the life of the people of simple-living hell and curse. Readers should very honestly believe in this fact that a good number of the senior followers of all the Islamic parties always try to live a simple life and persuade others, particularly their kith and kin to adopt the same path. But, as already mentioned, the families, particularly maximum numbers of the new generation, does not like to wear the very tight dress of the healthy habits for they find the parents all alone in the field of simplicity and feel very difficult to live as the strangers among the masses who are fond of material progress and eager to emulate in intimation. Indeed, the priority goes to the direction of self-making and self realizing. Every follower of every Islamic organization is responsible to understand

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that he represents Islam; and any blame and taunt of the enemy shall not be only on his particular organization but on Islam.

(9) Every Islamic organization has a consultative setup and every member of it has right to express his viewpoint freely. Expression and constitutional right of opinion can not be snatched from him. But after deciding any matter no one is allowed to oppose it or propagate through news and use sources of conspiracy against it. The constructive and admissible attitude has been witnessed by every one from the beginning of any party. But when the democratic norms are not being maintained the quality of unity gets breached and factions come into existence. This we see in the Islamic organizations of the state also. Some parties definitely were distinctive and others used to see them with envy but the graph has now come down.

Most of my friends who belong to different religious parties agree that developments that appeared after 1985 indicate that the proverb of "intimate friends" which always was used for the unity and integrity of Islam-loving people has become a question mark. Issues, problems and policies, no doubt, were always discussed frankly and at times situation would turn into a pungent atmosphere, workers of the party would feel uneasy with one another, but this all was forgotten within the hours and nothing would divulge or come to the public. The conclusion of every important or ordinary meeting used to prove very sweet and charming. The members or the sympathizers lived like a family and without any conspiracy, jealousy, grudge and lobby sex. Elders were treated as fathers, youngsters like sons and coevals as brothers and friends. Both heart and soul were transparent. Whenever the members of the movement would meet their joy knew no bounds, when separate, the eyes could not stop the tears of love and affection. Wasn't it a dream?

The book that you are going to study has much between the lines to understand about the progress and decline of Kashmir and the causes of demotion and promotion of the people of Kashmir.

Thinking that this work, which, of course, is not of a standard historical and literary apex; even then I dare to bring it to the readers with courage and without any claim of linguistic maturity.

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I am thankful to all the authors (late or alive) of the books and papers that have been used and quoted in this work

Whatever it is, take it as a gift.

Introduction

Paradise on the earth

The state of Jammu and Kashmir has its splendid past to be proud of. This land has always remained a great place of attraction for outsiders and from time to time, different people of different nationalities from different places of the world have been visiting here. Many of such visitors have regularly been coming here to satiate their ever-growing hunger to feast their eyes on splendid glory of the nature. Some of them were so enamored of the exquisite beauty of this dreamland that they preferred to stay on, never thought of leaving this charming land and made their permanent home. In this way, from ancient ages up to 20th century, this land served as a cradle for different tribes, nomads and migrants. No doubt after the First World War individuals and caravans did not find it easy to travel from one region to another, as the rules of passport and visa restricted the free moving of people even from one country into the other and made traveling costly, even then the caravans seek riddance in Kashmir. The migration of the Tibetan Muslims and Buddhists who entered the valley after 1914 and before 1955 to save themselves from cultural extermination they feared in China and Russia, are historical events.

Enchanting Beauty

Kashmir is a land of enchanting beauty created by the bountiful almighty God. This unparalleled gift is endowed with a ravishing attraction. With the passage of time, the charming water falls, the most delicate trickles rushing down the rocky slopes in right earnest to become part of bigger body –a noisy stream rolling down between the foot hills of high, mighty and majestic mountains. The fragrant gardens, the lush green meadows and the lovely

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pastures have been alluring. The formidable mountains guarding the vale of legendry beauty famous as the venerable paradise on the earth did not defer the curious travelers, the zealous missionaries, the hopeful fortune seekers, the ambitious warriors and the rulers from Asian continent from making this land more beautiful elegant. All these people contributed it and many of these people made Kashmir their permanent home. The temperate climate of Kashmir with its quite and soothing atmosphere was ideal and has always inspired godly men among the natives and the outsiders to strive for spiritual attainment. The beautiful lakes, dense forests, snow caped mountains, flourishing fields, green trees and dancing streams attracted them to make this region their homeland.

Attraction

How could the Muslims ignore this masterpiece of nature? Immediately after the rise of Islam in Arabia, its rays began to spread throughout the world and in due course of time reached Kashmir. The Muslims not by coercion intended to conquer the world and establish sovereignty of Allah. The pious missionaries, not by pressure of the sword, enriched this valley by the influence of their character and morality.

Who was the first person or group that introduced Islam in Kashmir has always remained an enigma to the historians? The research in this field has not been stopped and the latest scientific facilities are proving helpful to explore the important hidden events of the past in a new light. What would be the outcome of this research shall be revealed in future. The clear facts of the latest historical research in this regard say that being meat-eater, the army of Raja Lalta Datya used to take the services of Muslim butchers who were brought from the Muslim countries. Some say that the first Muslim who entered into the valley was a famous soldier of Mohammad bin Qasim. Samin bin Shams by name, this soldier had come along with the army of Mohammad bin Qasim to take on Raja Dahir, and after the conquest of Sindh this soldier settled in Kashmir and built a mosque here. The history also reveals that Muslims came here during the reign of Mohammed Gaznavi who himself reached Kashmir up to Tosamaidan in the southwest and built a mosque and some barracks there.

Of course, before discussing it with details this reality is clear like a broad day light that Muslims did not come here as

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invaders or with the intention of capturing power. Thousands of Pious and noble missionaries started visiting Kashmir from 7th century Hijra onwards.

The circumstances at the time of their arrival and the ways in which they conducted their missionary work are apparent beyond any doubt.

Syed Bulbul Shah, the chief of the saintly line, was the first to introduce Islam as a spiritual preacher and missionary in Kashmir. Those days a magnate of noble decent, Shah Mir, had arrived and settled here and on the score of his skill and capability, he was able to come close to the ruler and won a suitable position in the council of ministers. The ruler Ranchan Shah was too much impressed by the teachings of Islam through Bulbul Shah and embraced Islam. Bulbul Shah not only focused on building up the Islamic character of the King according to Islamic principals but also came close to Shah Mir to purify his faith. Consequently, the majority of the court embraced Islam. On the other hand, Shah Mir worked under the guidance of his spiritual master and was able to prove metal in temporal matters.

It was certainly of great consequence that in Kashmir it was ruling class, which embraced Islam at the initial stage of its introduction. The conversion of the ruling class made laying of the foundation stone of the Sultanate in a facile and peaceful manner. This Sultanate was destined to rule for five hundred years. Although the rulers were Muslims, the common people were not aware of Islam and its teachings.

Bulbul Shah died only two and a half years after having worked as a missionary in the valley. Forty-seven years after the death of Bulbul Shah, Mir Syed Ali Hamadani reached here along with a host of seven hundred noble Syeds who were well versed in theology and conducted themselves as true Muslim conscious of their duty of spreading the word of Allah.

Amir-e-Kabeer was a great spiritual personality, influential scholar and luminary of his age. He was waiting for an apt time to come to Kashmir and for this purpose, he first sent *Syed Hussain Simnani* who surveyed the conditions and atmosphere. It was consequent to *Syed Simnani's* detailed report that *Syed Ali Hamdani* arrived with seven hundred of his noble missionary

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companions. Soon after their arrival he deputed them to different areas of the state, where they worked among the non-Muslims who did not take a long time to get influenced by the noble character and modesty of them. It was to wing to this tremendous influence that thousands of non-Muslims were drawn towards the religion practiced by these *Syeds* and embraced Islam voluntarily.

This was the first Islamic Movement headed by *Syed Ali Hamadani* in Kashmir. After the departure and demise of great *Syed,* his noble and promising son Mir Mohammad Hamdani came along with three hundred *Syeds* and carried on the mission with readiness and devotion.

Rishi Order

Kashmir was under a deep vigor of Civism before the arrival of Islam. Particular class of people among the Hindus led a life of seclusion under its influence. The ascetics could generally lead a life of seclusion in Jungles, hills, caves and renunciation. Even after embracing Islam, some people of the same stock did not give up the habits of self-denial and mystic seclusion. This way of worship after some time, came to be called *Reshiat.* Saints and scholars, who proved pursuant of Islamic Movement in Kashmir and came to Kashmir from time to time, were not inhabitants of this land. They had come from Central Asia, Syria, Iran and other countries and were not aware of civism and Buddhism. They worked here for a long time and generations that grew up under their guidance, belonged to the soil of Kashmir. Their mode of life, civilization and culture was rooted in the atmosphere of this land and this was the main reason the *Reshiat* took the shape of a discipline and order. *Sheikh Noor-ud-din,* being a Kashmiri, proved a successful leader of this line. He tried his best to mould the Kashmiri nature and developed the character of his disciples on the same thought. Mir Mohammad *Hamadani* was very proud of his way of action and behest him to maintain seclusion according to the teaching of Islam.

Unfortunately, the face of this order was mutilated afterwards and all those unknown and unwanted defects were added to it, which could have not been created and allowed by sheikh and his disciples. These temerities increased after the downfall of the Muslim rule and some atheists openly claimed that

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the credit of localizing Islam would go to Shaikh Noor-ud-din Rishi, for he very frankly mixed the ancient culture and social customs with the creed that *Ameer-e-kabeer* brought from Iran and Tajikistan. This was a black conspiracy prepared by sensual atheist writers and political adventurers.

Downfall

The period between *Shaikh Noor-ud-din* and *Shaikh Hamza Makhdoom* was full of inner dilemma of Muslim rulers in particular and Muslim masses in general. Muslims got divided into Shia and Sunni factions. *Shaikh Hamza* and *Shaikh Yaqoob Sarfi* and saints of both communities tried their best to get rid of the prevailing grave situation and both *Shia* and *Sunni* intellectuals and peace-loving people encouraged the stand but miscreants and rumormongers continued to provoke the sentiments. The conflict destabilized the governments and quickened the end of the Muslim rule. A famous Historian G.M.D.Sofi, the author of 'Kashir' writes:

"after several generations of Muslim rule lasting a little less than five centuries, passed again into the hands of non-Muslims; though in the mean time over nine-tenths of the population had been converted to Islam" The new Sikh regime according to Sufi, "was by no means enlightened, yet both Hindus and Mohammedans considered the change for better and humane It must have, writes Walter Lawrence, "an intense relief to all classes in Kashmir to see the down fall of the evil rule of the *pathans*, and to none has been cruelly flexed by the rapacious traders of Kabul. I do not mean to suggest that the Sikh rule was benign or good, but it was at any rate better than that of *pathans*"

The Sikh Rule over the valley lasted only for 27 years. During this brief period, ten governors administrated it.

GMD. Sofi further writes:-

"Sheikh Gulam Moh-ud-din was an able and just governor. To win the good will of the people he opened the Jammia Masjid at Srinagar for the Muslims to offer their prayers in. Simultaneously he repaired the temple of Shankeracharia hill and installed a new lingam. His son Shaikh Imam-ud-din was appointed as his successor on the recommendation of Raja Gulab Singh. Cultured and man of a good education, Shaikh Imam-ud-din would have proved to be the best Sikh governor but for the disintegration and fall of the Sikh power set in motion on the death of Maharaja Gulab Singh."

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Overall, the standard of life of the people of Kashmir during the Sikh rule continued to remain low. The Sikhs could not improve it considerably during their brief period of rule because of the conditions to which things had been reduced under the earlier regime and because the Sikhs were against their enemies, particularly the British who created difficulties for them all round. However, there were signs of improvement beginning with the governorship of Mian Singh but the death of Maharaja Ranjit Singh in 1839 resulted in court intrigues and turbulence of the soldiery, reducing the effectiveness of evil administration to ameliorate the condition of the people.

Muslim missionaries did not stop the Islamic activities and in spite of the increasing pressures, they continued to spread the message of Islam. Mosques were built throughout the state and schools established everywhere. Khankahas displayed a prominent role in preaching of Islamic Ideology. The descendants of Sadat families who had migrated along with Shah-e-Hamadan and his son, showed full integrity to keep aflame the torch of the mission. Kashmir is the unique Muslim region in the world where the graves of these missionaries stand as an eternal reminder at every sport of the memories of such pious people who left their land, property and relatives and crossed the sky-high mountains to reach this land and work for the cause of Islam.

Syed Mohammad Fareed–ud-din Qadri a renowned saint honored Kishtwar along with his disciples Darvesh Mohammad,Yar Mohammad, and Syed Shah Abdal and it is said that Raja Jai Singh (1656-1684) was highly impressed by the spiritual perfection of Syed Fareed-ud-din and embraced Islam. He got title of Bakhtiar Khan. The population of Kishtwar was 32000 in 1930. Syed Noor Bukhish who was a relative of Syed Ali Hamadni entered in Baltistan and worked for the spread of Islam, which was named as Noor Bukhshi sect later. Noor Bukhsh reached here approximately in the years 840 to 850h and died in 869. It was the time when Askardoo was ruled by Ghotacho Sangay, Kashgar by Ghazi thhem and Khalpo by Shah Azm. Syed Noor Bukhsh tried his best to prove a successful preacher and motivated the people of the region. Ghazi Thhem after converted to Islam changed his name and was called Ghazi Mir. Shah Aazm also embraced

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Islam. Syed Noor Bukhsh built a Mosque in Kashgar which was called Mosque of Ambtorak.

Ancient Kashmir

Kashmir has a great history. Once it looked a united and splendid country with heavenly charms and prosperity. The internal dispersions and disorders played a notorious role to disintegrate this attractive peaceful land. As a country, it had spread up to China on one side and up to Russia on the other side. Its borders had once gone up to Afghanistan and Punjab. Every thing has changed now. Rulers have changed, ages have changed, international and global changes have created border limitations; with the result the human relations have dwindled and different prejudices have developed in shape of color, creed, religious bias, political hatred and regional selfishness. Class war has once again provoked the haves and have-nots to eradicate one another on nations scale and collective level with the help of ammunition and military power. Misuse of religion and misinterpretation of the morality has scattered the traditional brotherhood that once was the distinctive feature of the humanity.

Kashmir is a unique region in the world that has been victimized by the geographical, political, linguistic, cultural and social changes since the ages. Kashmir of two centuries back does not exist on the today's map. Once Tibet, Baltistan, Muzafarabad, Gilgit, Ladakh, Dodah, Jammu, Kishtiwar, Pathankot etc were the part and partial of its unity and integrity, but now all these units seem strangers to one another and all the means and ways of communication have become very tightened. Nations that have ruled Kashmir in the past comprising Chaks, Mughals, Afghans, Sikhs and Dogras, all, with exceptions, particularly Sikhs and Pathans were equal and same in the lust for territorial aggrandizements. Kashmiris as domineering and themselves as subdued and conquered know all the rulers. No doubt, some rulers have individually proved just and history still remembers their justice but it does not connive at the bad results of their collective behavior.

The following lines can be, and very truly, deemed as an addition to the field of research. I do not claim it as a final for the research is always an open chapter. All the parts, rather provinces,

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including the area of pre-1947, are called Kashmir in the outside world. Writers have also written it Kashmir or Cashmere. It is commonly called Kashir by its inhabitants and this name was never changed by the language revolution, which often changes the origin of the words like a fashion and order of different usages of life. Almost all the histories are silent about the actual origin of the Kashmiris and every information, may be of past or latest, seem to be confined on the approximate data and collection that has been traced from the legends ,semi concerned journeys, different translations and written memories of the travelers who have visited Kashmir. However, this is not any ancient data. We have to go *through* the histories of the one or two thousand years ago and have to believe in it until the more authentic sources can reject or accept the authenticity of the heritage that we belonged and to whom we belong. Thus, we have:-

1. in 578 A, D. Yen gave the name "Shiemi" to this country.

2. Hsuan Tsang spent two years in Kashmir during his travel and named it "Kia-chi-mi-lo. He also includes Kabul, Punjab and Gandahara hills to this region.

3. Nelaraja's History of 8th century is not available.

4. Ratnakra's history of 9th century is not also available though Mulla Ahmed translated it during the reign of Budshah (1420-1470) and his work "Waqay-i-Kashmir is available.

5. Alberuni (died in 1038 A.D) in monumental writes "In former times Kashmiries used particularly to allow one or two Jews to enter their country."

6-.Kashmiendra's work of 11 century is also not available,

7. Rajtarangni was written by Kalhana in 12th century, and deals with early times saying that Kashmir was a lake and was drained by a great Rishi Kaspana. The earlier people of it were Nags and people of neighboring hills were called Khasa and Darda. The word Khasa changed into Kashmir.

8. In the Mahabarta the Kasmira and Darda were named together among the Kashatriya races of Northern India. At an early date, the Sanskrit name of the country became Kashmir (Encyclopedia of Britanica.)

9. A Hindu mythological legend gives the account that a grandson of the god Brahma visited the country and lived as ascetic

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life for 1000 years. Before he was fit to deliver the country from a demon that dwelt in the Lake but even after doing this the demon hid himself in the remnants of the Lake and, at last, was killed by the goddess Paraveti. She lived in the mountain called Haramukh. She hurled a large stone on the demon; this stone now exists in the shape of the hill named Hariparbat. *(Kashmiri Muslman by G.H.Khan)*

10.In his translation of Ratnagar's chronicles Mulla Ahmed writes that, shortly after Nirander succeeded his father King Damodar, a holy man named Sandeman came to this place from a western country on 'Vaiman' flying Takhit (throne) visited all the boundaries of Kashmir and finally alighted on top of Kohi Larkjait, i,e, Kohi Solaimon. Raja Nirander presented himself, paid his compliments and asked for a boon. The boon was to drain the water out as it caused distress and famine to the populace due to flooding. Sandiman ordered the 'Jinni' to remove the blockade at Khadanyar gorge, which had become chocked because of an earthquake. The valley was thus drained out. Mulla Ahmed stresses that Sendiman was the name applied to Suleiman which is Haz: Suleiman (A.S) who was pious and holy. He is famous to have been flying on the air throne. He had Jinni under his command. The mountain called after him as Takht-i-Solaiman and the valley as Bagh-i-Soliaman *(Kashmiri Muslman by G.H.Khan-Ex. ChiefEngineer)*

Solomon was a great prophet.

Holy Quran says:-

We gave (in the past) knowledge to David and Solomon:
And they both said:
"Praise be to God, who
Has favoured us above many of His servants who
believe! And Solomon was David's heir.
He said: O ye people!
We have been taught the speech
Of birds, and on us
He has bestowed (a little)
Of all things: this is
Indeed Grace manifest (from) God)

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And before Solomon were
Marshaled
His hosts-of Jinns and men
And birds and they were all
Kept in order and ranks.

(Soura-Namal.15-16-17-18.(Translated by AlamaYousf Ali).Glorious Quran)

11-A legend claims that an ascetic named Kashap lived in the Valley and it took its name after him as kashap-mar i.e., Kashap's residence. In course of time Kashapmar came to be known as Kashmir. (Kashmiri Musalman G.H.Khan)

12-during his visit in 1959 A.C. Vinobhave has propounded another theory. He says that, in his opinion Kashmir was originally "Prakash Miroo" i.e., the place from which Prakash or light spread in all directions. He says that in the Purans the central point of the entire world called 'Miroo'the Devtas i.e. gods are stated to be residing in "Miroo"

And according to him, some believe that once upon a time Kashmir must have been the centre of the world..."and people must have spread from here to other parts of the subcontinent. He believes that, in course of time "prakashmiroo" were changed into Kashmir.

13- The Hindus claim that bulk of the population is descendents of old Hindu settlers. A theory has been advanced that the bulk of the population are descendents of the lost ten tribes of Israel. Some believe that many soldiers of Alexander's Greek Army settled in Kashmir.

According to Encyclopedia Britannica Kosher (or Kasher) means fit or proper .....Many Muslim scolders and divines had peacefully settled in Kashmir from the time of Mahmood El-Qasim marched on his way back thru the confines of Kashmir (712A.D) and Alberuni had some acquaintance and was in communication with them. *(Kashmiri Muslman G.H.Khan)*

According to the data of a folk etymology the name 'Kashmir' means in Sanskrit language Ka = water and Shimeera=desiccate. Kashmir is also believed to be the country by Ptolemy's Kaspeerela (Wikepdea)

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Sources also say that there was no population in Kashmir at first and it was full of water. Then the people of neighboring countries started to visit through boats. The boat holders of Nobugnai of Shopian tell that that some times the boats have reached the tops of the mountains. Some researchers say that 3 brothers Kalyacharya, Manlachariya and atbochariya by names founded this region. The neighboring people used to reside in Kashmir only during the summer season and would go back like the present bands of Gujars and Bakarwallas. They also say that the first city of Kashmir was near the Wular Lake. It is also said the first government was established in Jammu from 1380 BC to 1324BC.

Of course, all of this reveals that Kashmir was surrounded by the countries like China, Central Asia, Afghanistan, Iran, Iraq, Syria and other regions existed those days. The visitors from these countries used to come here and some settled on the banks of this lake. Some lived in the mountains surrounding it. Once they got courage to drain it and started to tear the mountain at Baramullah side which was the first breach where from the water of *Satisar* began to flow. The lake was cleared from water and the dry land, which appeared, was able for settlement. It took decades and no doubt, the blessings of the spiritual persons like Kashap Rishi might have played a great part in it. We cannot also ignore the ascetic activities of Buddhists and Brahmans, which they performed in the Jungles and on the banks of the lake before its population. This way of meditation continued up to Sheikh Noor-ud-din Rishi and his followers practiced it during the Rishi order. The un-Islamic institution of monastic life has generally ended after the arrival of Shah-e-Hamden and other saints.

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Ansley.1879——Knight.1893————————————
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Well-known historian Mr. Prithvi Nath Koul Bamzai provides more information about the sources and chronicles of the past. Rajalipataka, begun by Prajvabhatta whose composition ended with the year A.D.1513-14, was completed by his pupil Suka some years after the annexation of Kashmir by Akbar (A.D. 1586).Malik Haider Chaudura wrote his history of Kashmir from the earliest times to his own in Persian in 1617. Narayan Koul Aajiz followed Haider Malik in writing a history of Kashmir by name Tawarikh-i-Kashmir in 1710. Khawja Mohammad Azam Koul of Didamar Srinager completed his History Waquat-e-Kashmir in 1946. His son Khaja Mohammad Aslam is the author of Gauhar-i-Alam .Pundit Birbal Kachru wrote his history in 1835 A.D. during the reign of Ranjit Singh. Maulvi Ghulam Hassan (1832-1898) wrote Tawarikh-i-Kashmir in 3 volumes in Persian. Hassan has maintained a high standard of historical sense and impartiality. Pundit Anand Koul Besides his other work, contributed two papers to the Asian Society of Bengal on the early period of Kashmir history. Papers were written in English in 1910.GMD Sufi a former Registrar of the Delhi University began his history "Kashir" in 1925 and completed in 1949. It is a voluminous record of the achievements of Kashmiris after the advent of Islam into the Valley.

Similarly Mohammad din Fauq published his history in 1910.In 1936 he published an exhaustive survey of the origin and history of various communities and well-known families of Kashmir.

We, however, find the name Kashmira as the designation of the region and its inhabitants, mentioned in Panani's great.grammatical work and in Patnajali's comments thereon. The Mahabarta too refers in several passages to Kashmir and its rulers. Kashmiries are referred to in Puranas along with the tribes inhabiting the northern territories of India. Varahamiba (circa. 500A.D) in his Brhitsamhita includes Kashmir in the northern division of India. Zafarnama written by Sharaf-ud-din, the historian of Timor which was completed in 1424-25 throws light on Sultan Skindar's relations with Timor when the latter invaded India. References about Sultan Sikendar of Kashmir are also found in Malfuzat-i-Timuri.Mirza Haider's Tareekh-i- Rashidi has a detaile

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Account about Kashmir. It was started in 1541-42 and completed in 1544-45. The Tabaqat-i-Akbari by Nizam-ud-din contains a section dealing with the history of Kashmir. Tarikh-i-Firishta of Mohammad Qasim also contains a chapter on Kashmir. Abdul Qader Badayuni's Muntakhab-ut-Tawarikh has useful information about Kashmir.

According to folk tomography the name of Kashmir means desiccated land from the Sanskrit. Kashmir is also believed to be the country meant Kasperieia and in some countries it is still spelled this way (net information)

'Kalhana, who wrote Rajtarangni in 12th Century AD, opens the history of Kashmir with an interesting episode relating to Gonanda I, who on ascending the throne of Kashmir , goes to war with Krishna on the side of his relative, lays a siege to Muthra and is killed. His son Domudra meets the same fate of Gandhara. This Chronicle however, gives very little information about social and other conditions of the people of the valley living during that ancient period.'(Kashmiri Musalman)

Abul Fazel's Akbar-Nama and Ain-e-Akbari is a mine of information on Kashmir. Jahangir in his Tuzk gives a description of Kashmir. The earliest mentions of the valley and its adjacent territories have been found in Ptolemy's geography. Stephens of Byzantium has preserved from the Bassarica, a lost poem of Dionysius of Amos, we find a passage with a mention of Kaspeiroi as a tribe famous among all Indians for their fast feet. Kashmir is also in Chinese records. The first *reference* to Kashmir is in a record of A.D.541. Full detailed record was found in great Chinese pilgrim Heun Tsiang who reached the Valley in 631 A.D. Oukong, the Chinese pilgrim who visited Kashmir in 759.A.D, furnishes another account of Kashmir and its people.

Europeans

The first Europeans to Kashmir were father Gerome Xavier, a Navarese of high birth, and Benoist de Gois who appeared at the court of Akbar and accompanied the Emperor to Kashmir. French physician Francis Bernier accompanied Aurangzeb to Kashmir in 1665.He gives interesting details about Kashmir in his letters. The next European traveler of note to write on Kashmir was the Jesuit Priest, the Italian Hippol yte, Desideri who held from Pestunia near

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Florence. In November 1714 he reached Srinager. We are indebted to George Frostier an officer of the Bangal Army, for his detailed eye-witness account of conditions prevailing in Kashmir during the rule of Afghans. Vigne (1835) gives details of the devastating earthquake of 1828 and Moorcroft, another traveler narrates the political and economic set-up prevailing in Kashmir.

Fredric Drew's "The Jammu and Kashmir Territories" published in 1875...., deals with the detailed geography and physical features of the state, particularly the Jammu region. Sir Walter Lawrence's book Valley of Kashmir published in 1895 is an authentic and illuminating record..Alexander Cunningham's Ladakh is a mine of information. He came to the Valley in 1846. In 1869 Major Henry Hardy Cole, took photographs and prepared illustrations of most of the ancient temple ruins and published them in 1870. In 1882, Mr. Gerick carried out extensive excavations at Ushkar near Baramullah. George Buhler's memorable tour of Kashmir in 1875 resulted in the discovery of valuable material for a systematic study of the history of Kashmir. He engaged himself in collecting of Sanskrit and Persian manuscripts, Dr Stein followed his method and left Memoir on the Ancient Geography of Kashmir. An exhaustive survey of the Mohammedan buildings and mosques of medieval Kashmir was made by W.H. Nichol. The most remarkable discovery at Harwan was *made* under the guidance of R.C. Kak in 1925. It was in 1935 that De Terra, leader of the Yale-Cambridge Expeditions excavated a trail trench at the base of one of the megaliths at Burzahama.

Kashmir before Partition

A famous historian Molvi Hashmatullah Khan has published a book by name Mokhtasar Tareekh-e- Jammu Kashmir in 1939. He has given a detailed introduction of the regions of Jammu and Kashmir. With great thanks, I like to give a brief translation of some extracts.

Jammu

Raja Agney had 18 sons. The eldest son Bahoo became the ruler after his father's death. He, in his name, constructed the fort of Bahoo and a city around it called Bahoo city. He had no progeny and his younger brother Jamboo lochan became the Raja.

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Once he was hunting in a jungle where a lion and a goat were quenching their thirst together on the bank of a pond. He liked this peaceful scene and after making this Jungle reside able, he started to build a town, besides his palace called Jammboo in his name. Later the town was named Jammu. All this happened forty hundred years before Christ. A famous Saint and Faqir Roshan wali visited Jammu in 900AD; informed the Raja Sarbelladhar that a Muslim army will arrive soon for the conquest of India but Jammu city shall not be harmed or damaged at all. Tomb of this saint stands as a witness in the premises of Ghomat until now. His prediction proved a fact when Mahmud Ghaznawi reached India in 1000.AD to conquest it. Raja Sarbelladha arranged a reinforce to help Raja Jaipal against Mahmud Ghaznawi but both of them were killed in this war and Jammu stood safe in this confrontation. In addition, Jammu was secure during the invasion of Timor in 1398 AD.

Kishtwar

Kishtwar is a plane land surrounded by sky-touching mountains and 3600 feet from the surface of the sea. The height of Kishtwar plateau is 5400 feet and 2000 feet high from the river level. The city has length of 70 miles from north to south and its breadth is 2 to 3 miles. Doda and Badrwah are the neighboring cities. Kashtwar was once called Samrathgarh and Pandvis, Yadeshtra, Arjun, Bhimsingh, Skil,and Sehdevik is said to have once visited Kishtwar and introduced a new settlement. Kishtwar was introduced to Muslim rulers in 1400 AD .Merza Hyder Gorgan has also mentioned his invasion in his history. Ali Shah Chak invaded Kishtwar in 1572 and Janhangir set his heart for conquest in 1618. The campaign was led by Ahmed Shah but was killed in the battle field through his wife Mughlani did not last her courage and made a heart rending bloodshed and conquered kishtwar.

Tibet (Actually Lahasa)

According to the researchers was twigged in the depth of the sea in ancient times. An Indian prince founded the government and civilization. The preaching of Buddhism started during the reign of Lathathothory in 3rd century BC. It is also said that tow religious books were revealed upon him. The country is in Central Asia surrounded by the links of mountains of Qoraqorm that separates it from eastern Turkistan. China is on its east side while Himalayan

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ranges in north detaching from the English dominion India, Bhutan and Nepal. Ladakh and Jammu and Kashmir are in the west. Tibet is 16000 feet high from the sea level.

Baltistan:

Baltistan has been named as Tibet in the Histories. Baltistan and Tibet were called Tibet-e-Khored and Tibet-e-Kalaan respectively in the past. Locally they are still called Maryal and Baaltiyal. Kargil was called Poryog. Mir Shams-ud-din Iraqi, after expulsion from Khurasan reached Kashmir during the reign of Sultan Mohammad Shah in 901H. He, with the association of Ali Najar preached openly Imamia Sect and Syed Mohammad Baihaqi who was at the helm of affairs expelled Syed and exiled him to Askardu for six years. Mir returned in 908H. Kritkhashoo was also an independent territory, which later joined Askardu. It was a vast and specious area and full of forts where people of Central Asia started to live in the beginning. They used to come and settle through the ranges of Qoraqorm Mountains. People of Gilgit, Honza and Nagar also did the same. People of Yarqand played a particular role in making of Baltistan. Sultan of Yarqand Sayeed Khan conquered it in 1532AD. Khaploo is a part of Yarqand.

Gilgit

Raja Sher Ali of Askardoo and his grandsons Sher Shah, Ali Shah and Shahmurad continued their attacks on this territory from 1633 up to 1710. Mir Shams-ud-din Iraqi has not visited personally to this land but people call themselves Shia. Down from Gilgit in Sindh Valley the people of Chilass and other independent parts belong to the Sunni sect.

Kargil:

The area of the middle of Sindh valley up to Zojila pass including Rangdom, known as Porang in ancient days is called Kargil. Even now-a- days this old name is an open secret to the local people.

Zanskar:

From Pholomg down to the Nemoon Valley in the south of Ladakh is called Zanskar. It has 25 small villages. The climate is extremely cold and there is no trace of trees and plants. People feed cattle like sheep and goats in abundance. Inhabitants are jolly and prosperous and avoid confrontation and wrangling. Buddhist customs

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and manners are common, Gomphas everywhere and Lamas most respected.

Dardistan:

From Rondoo up to the Sindh-waters, is called Dardistan. People living in its west side and ahead, situates Nooristan, Darial and Tangeer as independent territories. Honza and Panir mountain ranges are in its south keeping Kashmir and Punjab states in front. Baltistan is in the east, and the middle part is known as Gilgit where from ways go to every corner. Sheen and Yashin are two major nations dividing population of Dardistan in two parts. All of them are Aryans.

Neelam Valley:

Down to Baramullah on the both sides of Neelam Valley live different people of Boie, Hazarah,Uri, Muzafarabad, Karnah, half of Handwarah and Maansehra. Muzafarabad was founded in the end of 11th and in the beginning of 12th century AD. The geographical position of Kashmir has always faced the political dilemma of the supper powers as a hurdle in their enlistment of progress and prosperity.

Kashmiri people

Mr. Sir Lawrence has discussed the character of Kashmiris thoroughly and has taken every aspect relating to the personal life of the people very carefully and much sociologically.Although he seems to understand the society and social character of the Kashmiris with pure analysis but being a foreigner and particularly a British does not reach the origin of the divertible changes that occur in every society and happens illiterate and uneducated for centuries together. The prevalence of the bad habits and bad conduct pointed out by the author of the history can be accepted timely true, but to consider them untouchable seems exaggeration of information collected by the author or the comments of persons quoted by him in this regard. Kashmiries have never divided themselves between citizens and villagers though conspiracy of the ruling class in this regard can not be ignored. Of course, the time of Lawrence was of severe dictatorship but now that atmosphere does not prevail, though in some respects, class war has not been demolished. People have a right to vote and choose their representatives for

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administration but utility of the right of democracy does not exist in the state for the reasons of political unrest.

The bad reputation still exists but not for all Kashmiris as Sir Lawrence believes. Actually, neither all Kashmiris were bad before one century nor can they be accepted as bad stock in subcontinent and Asia today. Bad elements might have provoked Moorcroft to call all Kashmiris selfish'', superstitions, ignorant supple, intriguing dishonest and false, but this reaction is not a reality. One may have deceived Moorcroft that does not mean the society overall can be blamed. During their rule in India, British people displayed a shameful and cruel role and killed thousands of innocent people in Mutiny, does it mean that all the European countries are cruel and butchers. Snakes, cheaters and selfish people can be found in Kashmir nowadays also but it cannot be generalized. Before 108 years Kashmiris were not highly educated and well informed about the necessities of polished culture, but this also can be said about the Europe of 3 centuries before. Drew's opinion as quoted by Sir Lawrence that "Kashmiris are false tongued", and ready for telling a lie, is a baseless slander against Kashmiri people, and if the comment shall be taken as an analyzed fact, then it is historically more proper to say that British people have always controlled the majority of the countries of the world by using thousands of lies and befooling the under developed nations many times.

Liars are everywhere. Rich and developed countries have more liars than that of poor nations. European political literature is based upon the reaction and false stories but still one cannot generalize it. Masses of every country have always been good-natured and good spoken. Same is the case of Kashmir and Kashmiris. Present Kashmir is much different than that of time before last 100 years.

True, the oppressors tried to change the culture and psyche of the suppressed people and thrust their own ideology and fashions of life upon them everywhere as was done by Brittan and France in the past and by Russian and American block in the present. Nevertheless, we have also observed that new generations of suppressed nations did not tolerate the colonialism and continued

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the insurgence to reach the successful conclusion. Afghans, Sikhs and Dogras made Kshmiris slaves but that started as iron and ended like ice. Kashmiris are more bold who faced aggression after aggression and learned how to live and how to let live.

The reason of laziness of Kashmiris is not because they did not see peace and harmony. Industrialization and labor must have a best weather. The peace factor cannot be ignored but season and weather is more responsible for the idleness of the people. Since, the position of now is quite different from that of one century before. Latest means and facilities, like transport, electricity, roads and machines have provided better chance to Kashmiri people to adopt a work culture and in spite of huge population which is triple than that of 1900 AD, is more rich and more stable. Fruit, Shawl and carpet industry is progressing day by day. Work culture has also increased and we see labors busy even in the tough winter and chilly season. Moreover, from a simple laborer to bureaucrat no one dies for meals as Lawrence has graphed the conditions of his time when he had been in Kashmir. But Kashmiris are still politically ignored and crushed. It is not also a genuine comment that Kashmiris always tell a lie and when detected they do not feel ashamed. Actually some people can be blamed for it but to accuse everyone and take for granted that people of Kashmir have a common habit of telling a lie, has never been found in human history. In 80's of 20th century, an important British Minister (perhaps Robin Crook) was told by the administration that if (in some investigation) he would not tell the truth his mind would be checked by machine for throwing out the truth. Can we say that every British minister was a liar? Most of the Political leaders of Europe speak in terms of local consumption; can it justify those general speaking habits of the west? No. Liars have been in the state and they will be in the state but state is not of liars. Our past and present represents more morality and more truthfulness than that of any Western Country. Second thing is jealousy. If (for example) a Kashmiri does not see another to get on in life it was not his fault only that was an age of poverty and have-nots. Even then, Kashmiris have proved better than those nations who committed great prejudices against famous scientists and thinkers. Event of Galileo can not be forgotten. *'Lying and envy or malice'*, has actually been exported by Europe to the rest of the world and Sir

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Lawrence knew it very well, but it is prejudice of high quality and in Western Brand which, unfortunately, has always been suckled to the poor suppressed nations. Afghans and Sikhs committed notorious mistakes but what Great Brittan has done for centuries together in her colonies. Countries like France, Germany, and other European countries played same role. Had Lawrence seen the massacre of Jews by the Nazis, use of Atom Bomb and bombs at Japan and Iraq by Americans, cruel role of France in neighboring Muslim African countries, genocide of religionists by communists in Russia and China, mass killings by Yugoslavian christen regimes in Bosnia, he would have definitely quoted and highlighted the shameful acts of these European , Western and communist countries.

Census

Before concluding the chapter it is important to give a brief account of the census of 1891 made by Walter R Lawrence then Settlement Commissioner of Kashmir in his famous History "The Valley of Kashmir" And also censes record produced by Premnath Bazaz in his book "Inside Kashmir" in 1931 and of Greater Kashmir in 2005AD and other possible sources. Walter R Lawrence writes:-

The census of 1891 supplies statistics of population which may be taken as accurate. It shows that the Kashmir Valley contains a population of 814, 241, of which Srinagar accounts for 118, 960, that is to say in twelve years the population of Srinagar has nearly doubled. While the rural population, which was supposed to have fallen to 101,080, in 1879, has risen to 695,281 in 1891. This would indicate great powers of recuperation and would bear out the observations of Major Montgomery, who remarks in notes on the survey operations in Kashmir: 'it is said that every woman has at an average ten to fourteen children'.

The census recognizes four towns in Kashmir. Their population is as urban population. Follows: - Srinagar-118960.Anantnag-10227. Sopur-8410. Baramullah -5656. Total.....143253.

The following table will show the extent of educational operations in the valley, so far as the state is concerned. I again take the year 1891-92 as representing the normal condition of the country:-

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Number of boys on roll.....1585
Average daily attendance.....1228
Number of school learning_____
English.....299
Vernacular
only.....1541 Sanskrit
only.....44 Religion -
Hindus.....1327
Sikhs.....21
Mohammedans.....233
Others....4

That is to say, out of population of 52576 Hindus only 1327 are receiving State Education, while out of a population of 757433 Mohammedans only 233 obtain benefit from the state schools."

(The Valley of Kashmir) Sir Lord Lawrence

Premnath Bazaz writes in "Inside Kashmir"

The total population of Kashmir state according to the census of 1931 is 36, 46,243 (and according the census of 1941=40, 21,658). This may be divided according to religions as follows:-

Muslims=28, 17,636. Hindus = 7, 36,222. Sikhs = 50,662. Buddhists =38,724. Christians =2,263, Janis =597, others =139

The population of Jammu province is 17, 88,441. (Mohammedans) = 10, 91,021. Hindus = 6, 68,139. Sikhs = 29, 282. That of the Kashmir province 15, 69,218. Hindus = 69,296., Mohammedans =14,78,287. Sikhs =21,190. and that of the frontier Illaqas = 288,584. Hindus – 1,680., Mohammedans = 2,48,328. Buddhists =38,212.(I have not given the population of those following other religions being insignificant.

According to the census of 1951 the total population was 4,410,000. And in 1961 *:(excluding the Pakistan Kashmir)*

Kashmir province =1,883,862.
Jammu = 1,611,719.
Ladakh Distrct = 88.004.
Total= 3,583,585. (66% Muslims)

G.H. Khan in his Book 'Kashmiri Muslman'

And Now

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Now we must also see the population shown by an esteemed English Daily (Greater Kashmir-dated 10 August Wednesday 2005) as under:-

The chart follows

year	total	Buddh	Christ.	Hindus	Jan	Muslims	Sikhs
1951	-	-	-	-	-	-	-
1961	3549084	48360	2848	1001313	1427	2432067	63069
		1.35	0.07	28.45	0.04	68.29	1.77
1971	4616540	57956	7182	1404220	1150	3040129	105873
1981	5987360	69706	8481	1930480	1567	3843451	133675
		1.26	0.16	30.42	0.02	65.85	2.29
1991	-	-	-	-	-	-	-
2001	10137610	61377	20299	305349	251	6793240	207154
		1.21	0.20	29.62	0.02	66.97	2.04

The figures of 1941 for the Buddhists, Christians, Sikhs Janis and other microscopic communities are not available.

Of the total population of 2946728 enumerated in the 1941 census, Muslims were put at 2133611 while the total population of non-Muslims was 813117. The numbers are of undivided J&K.

Censes of 2011

Districts

1.Islamabad = 10,68,784 – 2.Kulgam = 4,23,181-3.Polwama = 5,70,060 – 4.Shopion = 2,65,960 – 5.Budgam = 7,55,331 – 6.Srinagar = 12,73,312 – 7.Ganderbal = 2,97,003 – 8.Bandipora = 385099 – 9.Baramullah = 10.15.503 – 10.Kapwara = 8.75,564 – 11.Jammu = 15,26,406 – 12.Kothwah = 6,15,711 – 13.Sambah = 3,18,611 –14.Rajuri = 6,19,266 – 15.Riyasi = 3,14,714 – 16.Udhampore = 5,55,357 – 17.Ranban = 2,83,313 – 18.Doda = 4,09,576 – Kishtwar = 2,31,037 – Ponch = 4,76,820 19.Kargil = 1,43,388 – 20.Leh = 1,47,104 (wikipedea)

What happened with the people of Kashmir during the past century is a tale of historical bitterness and countable thorns of injustice that pricked the simple and sinless society of this heavenly land by the powerful hands on the mass level. Whosoever entered

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Kashmir with political ends did not prove contented with the lot of respect and honor that Kashmir produced with a pure heart and soul to convey a message of love and tolerance that exist as a heritage in the soil of Kashmir. The history has a record of the famous researchers who visited Kashmir as historians, seers, tourists ambassadors and preachers time to time from the ancient days up to the present age in hundreds and thousands in spite of the most difficult and sky-touching narrow paths that connect Kashmir with the rest of world. Kings, invaders, Military based conquerors and political opportunists did not leave any immortal and memorial foot-prints for the coming generations to remember them as the guards of human rights and social relations. We can not ignore the good deeds of some exceptions but history doesn't believe in some drops of dew in the ocean of pollution.

Materialism and Britain, that unfortunately was ruling the maximum countries of the world, itself was in the tight grip of the materialists who compelled the dominated regions to abide by the material concept and forget the perpetual truth of the religion. In fact, this wave of the materialism affected seriously sub-continent now known as India-Pakistan and Bangladesh. Saints of every religion tried their utmost to protect religion from this irreligious tide of materialism: particularly Islam showed full skill in the field of resistance and proved successful in eradicating the roots of the western concept of the spiritual culture that was introduced under a deep conspiracy of modernization, atheistic democracy and fabricated political science. Religion has, of course, a great constructive role in history-making of the state. The curse of the present is Western strategy of politics which has misguided the generations after generation by the miss-interpretation of the religion for it has never advocated their material ends that was the sole creation of material age started from 17th century.

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Islam in Kashmir

The first contact of Arabs with Kashmir started in 711 when Mohammad Bin Qasim occupied Sindh and advanced from Multan towards the boarders of Kashmir. It was the reign of Raja Chandevpida. Some soldiers of Mohamed Gaznavi reached Kashmir in 1002AD, and in 1021 Mahmud Gaznivi also tried to reach Kashmir but bad weather did not allow him to cross *Tosamaidan* pass. After a heavy loss of his army he went back and did not try to invade Kashmir.

The word 'Sultan' says the author of 'Islamic culture in Kashmir' (G.M.D.Sofi)

It is difficult to say what exactly led the Muslim rulers of Kashmir to adopt the title of Sultan. In this connection let us turn to *The Caliphate* and see how the title was assumed by Muslim rulers. The history of this title 'Sultan' in the Mohammedan world has not yet been fully worked out, says Sir Thomas Arnold. The word itself occurs in the Quran merely in the abstract sense of 'power', authority', but as early as the end of the first century of the Hijra it was used in Egyptian Papyri as the common expression for governor of a province. So, continues Sir Thomas, it came to be applied to an official to whom power had been delegated. As independent rulers set themselves up in the provinces of the empire, it became common among them to adopt the title Sultan, and in this respect the Seljuk appear to have set the example, though it is commonly asserted that Mahmud Ghazni (998-1030.A.D) was the first Muslim potentate of importance to so style himself. Like many other titles, it gained in dignity by being assumed by great and powerful monarchs while petty provinces continued themselves with the name, Malik,

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Khan, etc. the influence of Central Asia and Afghanistan apparently, therefore, seems to be responsible for the introduction of the term in Kashmir."

Mahmmud Ghaznavi

'In 'A study of Indian History' Professor KL Verma makes the following estimate of Sultan Mahmud "Almost all the authorities pronounce with one voice that the ruling passion of Mahmud was wealth and riches. He was certainly greedy of wealth but it must be conceded that he was large-hearted enough to spend it in liberally patronizing art and culture. Himself unlettered, he ye, delighted in the company of the learned. With the right use of his wealth, he collected a fine assemblage of distinguished men at Ghazni. Amongst those whose presence would shed luster on any court the following were the most distinguished. Albeuruni was a man of versatile genius and a great Sanskrit Scholar, a philosopher, an astronomer, and a great mathematician in one. Farabi and Baihaqi were other distinguished scholars....To Muslims of his day he was "Ghazi" to Hindus a veritable Hun. But to an impartial student of history the Sultan stands as a born leader of men, great general, an upright ruler and liberal patron of art and letters. For all this, he ranks amongst the greatest personalities of the world.

Albeuruni remarks that due to repeated expeditions of Sultan Mahmud science had fled and taken refuge in Kashmir. About the inhabitants of Kashmir he says that they are practically anxious about the natural strength of their country, and therefore take always much care to keep a strong hold upon the entrances and roads leading into it. In consequences it is very difficult to have any commence with them. In former times they used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindu whom they do not know personally to enter much less other people'.

It is in the later part of 4th century Hijra that Mahmud attacked Kashmir, and tried in 1015 AD to enter the Valley via Tusmaidan pass but had to suffer his first reverse. In 1021AD he again invaded Kashmir but had to retire due to heavy snowfall. The Historian Hassan has, however, stated that Mahmud spent 31 days in the Valley , converted o good number to Islam and offered afternoon prayers on Takht-e-Solyman .He also states that before

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attacking Kanuj, in 409H, he visited the Valley again for 40 days and Raja Sangramdev made suitable presents to him.

Kalhana has stated that during the reign of Sangrama (1003-1025) there was predominance of Dards, Diviras, and Damras in Kashmir.

Abhinavagupta, (950-1020) a great Shiva philosopher who lived during the reign of Queen Deda (980-1003) AD., declared that the stones are not gods and there can be nothing godly in stone statues. This is completely in line with the Islamic thought. (He is considered the founder of Kshmiri Shivism and has compiled 35 works in it. Tantaraloka is most famous among them. He was born in a Kashmiri Pundit family and was son of Vimla and Narasigupta. He did not wonder like other monks and made his own house an Ashram where he also taught his family members. It is said that between 1015 and 1025 AD he took his 1200 disciples and marched towards Bhairava (Beru) and entered into the Cave of mountain where from none of them returned back.") **(Net information)**

The earlier traces of Islam

During the reign of Ananta (1028-1065) Brahamraja went to the court of Dardistan inviting him to conquer Kashmir. An invasion followed. Seven melichhia princes accompanied the Dard ruler. Stein believes that by melechha Kalhana refers to Muslims of Ashtore and Chilas, Harsha (1089-1101) employed Muslim soldiers in his army. He desecrated images made of gold, sliver and other metals, and got these melted down by naked mendicants. For these acts Kalhana calls him a Muslim. Stein notes certain indications of Harsha's propensity towards Islam. Hussain in 'Fashion in ancient Kashmir' remarks that Harsha is the first king of Kashmir who introduced Muslim fashions in dress ornaments and court etiquette. During the reign of Bhiksacara (1120-21) AD, an expedition was sent to Lohara for suppression of Sussala. The army was composed of Kashmiri, Khasa and Melechha soldiers in the command of the Sallara Vismaya. Vismaya was himself a Muslim .Sallara means commander. During the reign of Jayasimha (128-49) the Muslim chiefs helped Bhoja in his invasion of the Valley. By this time Gilgit, Skardu, Astore and other regions of

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Dardistan had got converted from Buddhism to Islam". ——— *(Kashmiri Muslman by G.H.Khan)*

Two preachers

'Murasala Cashmir published in Lukhnow, in 1872AD. 30th June issue has recorded that: 'the prophet Mohammad SAWS had deputed emissaries to meet the Kashmir Raja Pundit Venadutt.' One copy of the document is available in the Research Department of J&K Government at Lalmandi Srinagar.

What effect did it have to the life of venadutta? Vinadutta's life was indeed a life of great piety. He did not live on state exchequer; he lived a life of a commoner and contributed 1/10th of his cultural produce as Zakat- a clear Islamic doctrine of Usher.

Finally, he is said to have disappeared. Did he go to Mecca and Medina on pilgrimage?

The dates of Vinadatta's reign are recorded defiantly in different histories; these need reconciliation, notwithstanding the fact that there is great confusion in the recording of dates and even in the names of kings. if we take the dates as given by Hassan correct that would be 531B to 578 B which will correspond to 474 to 521 AD about 108 years before 7 Hijrah the year in which the prophet sent emissaries to various kings.

Raja Jayapeed who ruled Kashmir from 803 to 838AD, about 128 H to 159H, is also known by the name of Venadutt Verma'.——————— *(Kashmiri Muslman by G.H.Khan)*

Kashmiri translation of the Holy Quran

'A visitor named Buzarig Ibn-e- Shaharyar wrote his travel memories in 3rd Century Hijjra-9th century AD. It is entitled "Ajaa-ibul-Hind". On page 3 he refers to a translation of Glorious Quraan in Kashmiri language which had been prepared at the instance of king Mehroke.... *(Kashmiri Muslman by G.H.Khan)*

Muslims entered Kashmir during the time of Hindu rulers. The new comers did not face any confrontation from the Rajas and kings and enjoyed all the facilities of living and practicing their religion including its preaching. The facility and broad mindedness provided a suitable opportunity both to the political minds like Shahmir and spiritual dignitaries like Bulbul Shah. The soil of subcontinent proved fertile in this concern. I still believe, the way of preaching which was adopted in early days by the noble preachers changing the fate of Asia

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and Africa, will repeat the history of Islamic Spain in Europe and the west. Unfortunately, Muslims miss the spirit and quality of preaching and do not show their disinterested zeal and sacrifice in the way of Islam. We also cannot deny the reorganization of the historical prejudices and enmity of Cross fanaticism and Zionistic madness, which is interrupting the way. The Islamic missionaries have never bothered for such elements in introducing their ideology. The higher the Muslims will go in the quality of their devotion; the lower will the confrontation of the enemies. This we now see in Europe and the west. In spite of all the conspiracies of Jews and Cross worshipers the people from the both religions embrace Islam in America, England and France etc. the same is happening in Asia and Africa .Muslims have to do much to show ability and efficiency as devoted preachers. Change of belief and ideology is not an ordinary process. Some times, it starts later than practice and some times practice comes first and faith later, some times both come together and some times both remain immature. When it changes the human heart for the pleasure of Almighty God the results show both physical and mental revolution of the society which happened during the Eighth Hijra century in Kashmir.

Concept of Hijrat

The Islamic preachers did not enter for any material or political purpose. They had no aim to stay as oppressors and indulge in to any power making or bloodshed. They were preachers of Islam and worked as missionaries where there they went. Entered like Fakirs and spiritual personalities. Famous religious saint Hazrat-e-Bulbul Shah, with a little Caravan of his disciples and followers introduced aims and objectives of Islamic faith by their virtuous deeds and represented Islamic mission which motivated the Kashmiri people to embrace Islam without any compulsion and coercion. Pundits and Brahmans were attracted by his spiritual inspiration and the famous ruler of Kashmir Ranchana embraced Islam along with his courtiers. It were Bulbul Shah and his followers who made this soil fertile both for public and the realm till the arrival of great Syed Amir-e-kabir Mir Syed Ali Hamdani and his Caravan of 7 hundred Companions (Mostly Sadaat) 60 years after. If not on the public level but Islam had become official religion of the state and Shahmiri dynasty was in power. From the arrival

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of Bulbul Shah up to Mir Mohammad Hamdani the duration stands as sixty years which saw hundreds of Syed spiritual dignitaries and saints visiting from central Asia, Afghanistan, Iran ,Iraq and settling here to preach the Islam in every con and corner and presenting this message of almighty Allah by their character. With the result, thousands of Hindus, mostly Brahmans, got converted to the eternal faith of Islam.

We cannot deny this fact and not can connive at the events whatsoever some Muslim kings did all of it was actual teachings of the religion. The saints who came here during the earlier two centuries of the Muslim rule were of high and bright spiritual and moral character, but being the permanent residents of the land their offspring mingled with the common atmosphere and could not show such glorious revival. Gradually the precious period of Bulbul shah, Shah-e-Hamdan, Mir Mohammad Hamdani and other luminaries halted to see again the magnificence and grandeur of the mission brought and taught by the virtuous migrant preachers.

The age does not stop for any one but the history repeats time and again. It needs a particular skill to be inspired by a special conscious of selflessness and practice of sincere tendency. These qualities are not of every one's thumb and any one who considerate these qualities does not follow the selected limitations of the historians and chooses his own conversance to infer the results according to his own intuition.

A historian can also adopt the way of Hegel and Marx and also can follow Ibn-e-Khaldoon, and even can follow the beaten path. Hegel and Marx do not come out from the cover of materialistic dialectics and do not observe any constructive, pious and spiritual values in the human history. This group does not like to see God and the commandments of the Prophets. Such histories according to them are a creation of tyranny of capitalists and dictators against working laborers. They stress upon the working class to open an aggressive front against capitalists. This group checks the migration of any preacher, of any saint, or of any spiritual Caravan on material grounds thinking that a Caravan of Central Asia was victimized by the tyranny of Timor and instead of challenging preferred to migrate to Kashmir. It can discuss the

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mentality of Timor but to them the splendid religious service and spiritual revolution that was initiated and organized by Shah-e-Hamdan and his hundreds of companions was nothing except religious opium.

Traditional way of history writing definitely does justice to the recording of events but can not think upon the results, reasons and talents deeply. Such historians do not miss any event of Shah-e-Hamden's arrival but not stress upon high critical and research aspects of that time. One more thinking believes in conspicuous of every event with the comparative study of the occurrences and their consequences. It prefers abundant means and sources than that of fictional and romantic approach, and also discuses the matters scholarly, intellectually and with pious manners. The present scientific world demands 'why and how' in every research field. It observes any occurrence or revolution with sight but needs an insight also which Islam provides for analyzing a chronology. In spite of seeing it in right historical perspective, it searches its factors and speed; its effects and influence in such embodiment of the gesture that believes in the repetition of the human history. It does not see only Hussain (RA) and Yazid but witnesses their role of struggle repeatedly. This is the return of the history, which will continue until the dooms day.

We find an immortal struggle in three or four visits of Shah-e-Hamdan, a practical explanation of the philosophy of holy Quran as a message of Allah for the humanity. The chains of this migration are linked with the activities of Sahaba **(Rizwanullah-e-Ta;aala alaihim Ajmaeen)** who, in the best and first era of Islam reached such places where destruction, estrangement, cruelty, injustice and polytheism prevailed. They, for changing the cultural decline into a polished society spurned their gaiety and happy social life after providing a practical role of migration.

Materialistic thinking cannot imagine of such courage and devotion. It can look upon the goal of gain and loss. Buildings, property, land and all the economic means stand as idols in its ways. The worshipers of matter want surplus in it and never show readiness for any sacrifice. they can never prefer caves upon the palaces and in absence of comfortable transportation do not want to come forward for an ideological migration. No one proves ready

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to travel in tatter and bear footed like Musaib- bin-e-Umair for the cause of Islam. He was a most handsome youth and rich family's son in Mecca who migrated from Mecca to Madinah to spread his mission. People like him were aware of the commandments of Holey Quran, which says:-

> Verily, as for those whom the angels take in death while they are wronging themselves as they stay among the disbelievers, even though emigration was obligatory for them. The angels say to them in what condition were you? They reply, we were weak and oppressed on the earth. They (angels) say, was not the earth of Allah spacious enough for you to emigrate therein? Such men will find abode in the Hell. (Nisa-97)
>
> O my slaves, who believe certainly, Specious is my earth, therefore worship me. Ankabut-56

Tariq bin Ziyad, the conqueror of Spain, after reaching the banks of Undlis along his companions, blazed his boats. When asked to give the reason, He laughed and kept his sward in his hands and replied that every country is the territory of Muslims as it belongs to Allah.

This is the perspective of the migration of Shah-e-Hamdan and his companions. It had two proper reasons. After a long deliberation and preparation this God-fearing Caravan migrated to Kashmir to spread Islamic message there and to be safe from the tyranny of Timor. The reasons were according to the teachings of Quran and Prophet Mohammad PBUH. After being tyrannized and tortured in Mecca by Quresh Muslims migrated to Habash (Ethiopia) and other places so that they can save themselves and preach Islam freely in that country.

Before the migration of Shah-e-Hamdan, Kashmir was a land where Rajas had fought centuries with one another for the crown. Since Bulbul Shah, the political and social condition was enjoying an atmosphere of normalcy. Why Shah-e-Hamdan proffered Kashmir for the spread of Islam, it had also a spiritual aspect. Sehdev was crowned as Raja of the country in 1307 AD. During his rule, Shahmir, a foreigner reached Kashmir and settled in Baramullah. His ancestor Quur Shah was a great spiritual person of his time who had forecasted Shahmerza (Shahmir) as a king on

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his birth. In his full youth Shahmir heard this story from his father which impressed him too much and ultimately he left for Kashmir. As a well versed foreigner, Raja Sehdev included him in Cabinet where Shahmir, with his skill, efficiency, loyalty and ability reached the throne and subsequently founded the Shahmir Dynasty and assumed the Royal powers with the title of Sultan -e-Shams-ud-din. He was followed by the celebrated kings like Qutb-ud-din, Shahab-ud-din, Sikendar and Zainul Aabidin Budshah.

Ranchan or Ritnajoo

Renchan, actually a prince from Tibet and son of Raja Baageen, had left Tibet to save himself from the cruelty of his uncle and was sheltered by Ramchandra a close friend of his father and at the helm of affairs in Raja Sehdev;s court. Ramchandra introduced him to Raja for a monthly maintenance which was sanctioned in his favour and later he was appointed as a minister of the court.

End of the Hindu Rule

Hindu rule in Kashmir ended in 1320 when Sehadeva was ruling it. Zulju, a Mongol attacked upon Kashmir and Suhadeva lost his resistance and fled to Kishtwadh. Mongols looted Kashmir continuously for eight months. In addition, after leaving Kashmir became victim of a severe snowfall on the Brinal a top mountain in Kulgam. According to G.M.D.Sofi in his famous history 'Islamic culture in Kashmir'

> "Zulju is called by some historians Zulqader Khan a descendent of Halako Khan, came down from Turkistan with an army of seventy thousand strong men and entered Kashmir via Baramullah.Zulju spent eight months in Kashmir .Pundit Birbal Kachro has appropriately described the invasion of Zuljo in the following words: 'He came, plundered, killed, and seized departed."

Zulqadar Khan or Zulju with his 70 thousand soldiers invaded in 1323 AD like a storm and struck Kashmir. People took to heels for Shelter and the Raja fled to Kishtwar. During his stay in Kashmir Zulju ruined Kashmir killing thousands of people and blazing hundreds of houses. He sold thousands of people after making them slaves. After looting an innumerable wealth, both in cash and kind, and 50 thousand slaves along, he returned back but

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the winter season did not favor him and along with all savings including 50000 innocent Kashmiri people faced a heavy snow-fall in the mountains and was buried for good. The ministers of Sehdev continued to strive and defend Kashmir from the attacks of rebellion and robbing. Meanwhile Renchan involved his fellow-citizens in a conspiracy against Ram Chandra and attacked the palace killing him and announcing himself as the King of Kashmir. Renchan married the daughter of Ramchandra Kota Rani and behaved with his son Ravan Chandra gently. Bestowed him honorific name of Raina and returned his father's estate including the territory of Tibet. Shahmir had helped him in all his vicissitudes and had proved a good friend of him; Ranchna included him in his cabinet and appointed him as the coach and tutor of his minor son Hyder. He ruled only for 2 years and 7 months.

Hyder being minor could not claim for crown after his father's death, Kota Rani after consulting her advisors called Sehdev's brother Aadyandev from Pokhli, crowned him and came in his wifehood. Aadyan, it is said, had already married a Muslim woman and was a nominal Muslim having no interest in any religion. Kota Rani was very clever and well acquainted than her husband, advised Shahmir to work as before, and appointed Punja Bhat Kakapora as commander-in-chief. Zulju's followers again invaded Kashmir and the people faced intolerable disturbance. With the result, Aadyan also fled to Tibet. The sound policy of Shah Mir and good discipline of Kota Rani compelled rebellions to run-away. Aadyan who was called back by Kota Rani ruled for 15 years and died in 1341, A.D. In his famous, book "Inside Kashmir" Premnath Bazaz the noted Kashmiri Historian, writes:

> 'In the beginning of 14th century political changes of far-reaching importance came over Kashmir. Changes there used to take place every now and then, which affected the lives of the people: but this change was of altogether a different character.'
>
> 'In 1324AD. Ranchan,a Tibtian prince, who had fled from his own country and had taken shelter under the king of Kashmir for several years, took advantage of the times which had become unsettled owing to the fierce depredations of Tatars under Zulqader Khan murdering

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the prime Minister Ram Chandra, took reins of government in to his own hands in the absence of the King who was in Kishtwar. Subsequently Ranchan, who was a Buddhist by faith, embraced Islam. His glory was short lived but after him the throne of Kashmir passed into the hands that were alien in birth and alien in nature.'

Mr Bazaz has not mentioned the cause of Ranchan's embracing Islam and has not given the name of spiritual personality who inspired the king to come under the shadow of Islam. The fact is that after a great study of different religions Ranchan could not quench his thirst. Once when he was restless he chanced to look from the window towards his garden where a saint was offering Namaz. The king sent for him and embraced Islam after a long discussion with the saint. The saint was Abdur-Rahman alias Bulbul Shah who brought revolutionary changes in the history of Kashmir.

Ranchan as Sadr-ud-din

Ranchan, a Ladakhi prince entered Kashmir by Zojila, settled in Gagangir and occupied the throne of Kashmir in 1342 A.D by the help of his Ladakhi followers. He then married Kota Rani the daughter of the killed king. Rinchan embraced Islam and adopted the name of Sadur-ud-din, which was advised by Bulbul Shah. About his conversion to Islam, says Walter. R. Lawrence in the 'Valley of Kashmir' he could not become a Hindu because none of the Hindu castes would admit him to their brotherhood, so he determined to leave his religion to chance". His brother-in-law Ramchandra also embraced Islam. Rinchna died in 1323 A.D. after a reign of three years. G.M.D Sofi writes

" Ratanju (Rinchan) was gifted with the qualities of wisdom and justice, and always decided matters in an absolutely impartial spirit ,without caring for power or pelf." Sufi quotes Malik Haider Chadora recording that, "Two persons had entrusted their mares and their foals to a shepherd. The strange thing about the foals was their uniform age and exactly the same color. When the mares and foals were conveyed from their winter quarters to summer pasturage, one of the foals died. The two mares were unable to realize which of them suffered the loss of its young one, and the result was that the surviving young

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one continued to suck milk from the breasts of both as it listed. The shepherd too was unable to say which master had lost his mare's foal. The surviving foal, therefore, became a bone of contention between the owners of the mares. The suit was taken to the King who ordered the owners to bring their mares and the foal to a bridge constructed of boats near the city. This being done, the king ordered the foal to be thrown into the river. On this the mother of the foal also jumped into the river. By this ingenious method the king restored the foal to its real owner."

Syed Abdur-Rahman Bulbul Shah

Hazrat-e-Bulbul Shah was from Oradbail and belonged to famous Mosvi *Sadat* family the progeny of Imam Musa Kazim. This religious family is found in the different countries for Imam Mosa Kazim had 37 sons and 23 daughters. Family name of Bulbul Shah was Abdur-Rahnman and Sharf-ud-din and Bulbul Shah were his patronymic names. He belonged to Oradbail Turkistan and after the basic education left for Baghdad were he joined the spiritual institutions of renounced Sscholars like Shahab-ud-din Suhrawardi and Shah Nematullah Farsi. He also learned from other great scholars and Islamic saints who were the luminaries of the time. After authentication of both spiritual and customary knowledge he left for traveling experience which was considered a part of the training those days. Bulbul Shah reached Kashmir in 725H and worked for the spread of Islam for about 3 years. It is said that 1000 people were with him and it was 1st migrant Caravan which entered into Kashmir. The first person who embraced Islam was Renchan Shah the king himself. This was the reign of Mohammad Tagaluq and Shah Mir had already reached Kashmir. Ravanchandra the son of Ramchandra along with his hundred relatives and friends embraced Islam. One more personality who had arrived with Bubul Shah was Mulla Ahmed Allama a true follower of the saint. Renchana who was now coroneted as Sultan Sadur-ud-din appointed Alama as Sheikhul Islam, a most honorable post given to the learned dignitaries. Mulla opened Quranic centers, Islamic Schools, and introduced Islamic law. He continued this post also

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during the reign of Sultan Shahab-ud-din and wrote two books Fatawa-e-Shahabi and Shahab-i-Saqib on Islamic Jurisprudence and mysticism respectively. He died in the same reign and was buried in the tomb of Bulbul Shah.

Ranton Masjid

Khanqah of Syed Bulbul Shah is the first School and Religious Centre where the Islamic message was spread among non-Muslims.The first Lungar where orphans, handicapped and destitute people including disable persons were helped was also established in the centre. Sultan Sadur-ud-din also built a mosque under the direction of Bulbul Shah on the Bank of Aalikadil where Sultan himself would pray five times including Jummah. Later it was called Ranton Musjid.

Lalla Aarifa

The parents of Lalla embraced Islam along with Renchan on the advice of Bulbul Shah and as devotees became his disciples. Lalla, who was only 9 years old, would come with her parents and Bullbul Shah always treated her as his daughter saying that once by the will of Almighty Allah Lalah will become a great God-fearing woman.

Lalla belonged to a Brahman family living at Sampur 10 miles from Srinagar. With the passage of time she adopted the way of meditation and with its too much practice turned into a mystical being. During his 6 months visit of Kashmir great scholar and Saint Syed Jalal-ud-din Bukhari, after seeing her condition balanced her temperance by his spiritual prayers. Moulana Jalaud-din Bukhari entered in toKashmir in 748H. His father's name was Syed Kabir and belonged to Sdaat-e-Bukhari family. Jalalal-ud-din was born in 707H. He, for his traveling the Muslim world, was called Makhdoom-e-Jahaneyan Jahan-garad. He was a close friend of Haz.Charagh Dehlavi and would often come to see him. Sultan Feroz Shah was his devotee and disciple. He was a man of great modesty. Once Sheikh Sharf-ud-din sent him his shoes hinting that he is his shoe, but he in return dispatched his turban showing that you are my crown. A good number of non-Muslims embraced Islam on his call. He died in the age of 78. In the same days Syed Hussain Simnani migrated to Kashmir and Lalla became his devote and disciple and started to attend his deliberations regularly.

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GMD Sufi in his book "the Islamic Culture in Kashmir" writes that:

Lalla Aarifa was born in the middle of the 14th century of the Christen era in the time of Sultan Ala-ud-din .Her parents lived at Pandrethan, the old capital of Kashmir, four miles to the south-east of modern Srinagar. She is said to have been married at Pamper and to have been cruelly treated by her step mother-in-law who nearly starved her. heather a big piece of mutton or a small one was brought for family use .poor Lalla had always " a stone to her dinner", that is to say , her step mother in laws used to put a lumpy stone on her platter and thinly cover it with rice so that it looked quite a big heap. And yet lallah would never murmur. She appears to have brought her married life to a close by quitting her home and by taking to roaming about naked. According to one account, Lalla was so named because of her increased abdomen. Hindus call her Lalaeshwari, Mohammedans Lal Dedi or mother Lalla. Lalla used to wonder about in rags and went about the country singing and dancing in a half nude or even nude condition. When remonstrated with for such disregarded for decency she is said to have replied that they only were men who feared God and that there were very a few of such about. While she was roaming naked, Syed Ali Hamdani Shah-e-Hamdan arrived in Kashmir and one day she saw him in the distance and cried out 'I have seen a man' and turned and fled. Thereafter she soon wore cloths and recognized Shah-e-Hamdan to be "a man" and freely associated with him and other Muslim Saints of the time. This incident is said to have taken place at Khanpur near Srinagar. Lalla died at an advanced age at Bejbarah, 28 miles to the south-east of Srinagar and was burried and was burries just outside the Jamia Masjid there , near its southern corner."

Kashmiri Language

Countless Arabic, Persian, Urdu, Hindi and English words have been absorbed by the Kshmiri language during the last 8 hundred years. Today's Kashmiri language is not the language spoken by lallah Aarifa and Sheikh Nur-ud-din Noorani. Originally it was correlated with Sanskrit and came in to existence from the

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Vedic age or more than 2000 years before Christ. Classical Sanskrit of Nilmatpurana is a basic source for understanding the initial linguistic structure of Kashmiri language. It has been influenced by Dardic languages spoken once in northern Pakistan, Eastern Afghanistan, Kashmir valley, Kishtwar, Pogul etc. It was written in Sharda Script up to 8th century AD and Devnagri was used side by side from the beginning of Muslim Rule which introduced Persian language and Arabic - Script in every walk of life of Kashmir and declared it official language during the reign of Sultan Zain-ul-Aabdin Bud Shah. Sharda script is still used by Kashmiri Pundits on religious ceremonies in Devnagri style.

Kota Rani

Ranchana left a son named Haider. Kota Rani could not continue to work as Regent, Suhadeva's brother Udayanadeva was recalled and she married him to make him king but he died in 1338. According to Sofi, 'left alone by the death of Oodeyan, Kota established herself on the throne removing the court to the foot of Inderkoot. In order to execute successfully the duties, which now devolved upon her as the sole Monarch of Kashmir, she appointed Pacha Butt Kakapori as her Chief Minister. Thus, she was able to rule the country for five months. The important event of this period is Shah Mir's revolt." Shah Mir was also her elder son's tutor, guardian, and most trusted councilor of Rinchna. Lawrence writes that "Kota Rani assumed power but only wielded it for fifty days, as Shah Mirza (or (Shah Mir as he is usually known) declared himself king (1343AD). In order to consolidate his power Shah Mir proposed marriage to Kota Rani, and she, seeing that she was in his power, tried to temporize. At last she was forced to accept his advances, but as he entered the bridal chamber, she, the last female representative of Hindu royalty, stabbed herself to death." GMD Sofi gives another version of the event saying that:

> "There could be but one consequence of Kota Rani's rejection of Shah Mir's proposals which immediately manifested itself. Shah Mir invested Inderkot with a large army. The Rani's Chief Minister was killed in a skirmish, and her nephew Achal Deva, Rawan Chand's son, was only a minor. It is therefore, small wonder that some of Kota Rani's adherents deserted her. She had to bow before the supreme will of Shah Mir,

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whom she sent word to organize a wedding assembly in the midst of which she appeared and stabbed herself and died uttering the words: 'this is my acceptance' Malik Haider Chadoura throws no light on this suicide; on the other hand, he declares that the original book which he had drawn upon contained no such account of the Rani's death. At the same time he asserts that the inhabitants of Inderkoot corroborate the committal of suicide, but there is difference in the detail, that the Rani stabbed herself in her own apartment and not in a gathering which seems to be quite probable. Rodger's statement (J.A.S.B., Vol;.54 No.2.P98)that Kota Rani spent one day and one night as Shah Mir's wife and that the next day she was seized and sent to prison is, I am afraid ,incredible."*(Islamic Culture in Kashmir)*

Aadyan left a minor son Bola-Ritan from Kota Rani so crowned herself as ruler with the help of her two brothers. However, could not stand more than 50 days. Shahmir had shown a patriotism, administrative skill, courage and managerial capacity during the days of Zuju;s invasion. He turned the reign of power and started to rule the country as Sultan Shamsud-din. As the patron of Bolaram Punja Bhat opened a front of revolt against Shah Mir and was killed. Shah Mir offered Kota Rani to surrender and come in his wife-hood which she refused declaring herself ruler and Inderkoot her capital. Shah Mir marched an army against her which she avoided offering herself in his wifehood. She shifted to Srinagar and in the first night of consummation of marriage stabbed herself in the bedroom of Shah Mir saying that this is my marriage.

As you will read in the following pages, important Histories have been consulted and quoted to understand the facts briefly. The facts have not been taken as a history method and emphasis has been laid only on the important and necessary information. Histories are always product of the circumstances that prevail in the time of the historian, and, every historian himself has an outlook of analyzing the events brought to him by the writers of the past or seen by him personally. To maintain impartiality is a sacred duty of an author but to continue it is very difficult if not impossible. For this, a historian has to work as an honest critic. When he works as

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a partial ideologist, his analysis faces crucial events where his skill as a historian, has and has not to surrender. Famous historians have, of course, shown a great record in the field of impartiality.

Shah Mir dynasty

Shah Mir was from Swat. His father's name was Tahir .His family was Turkish. Sofi writes "some historians have stated that Fauz Shah who was his grandfather had predicted that one of his descendents would rise to the dignity of kingship. It is not difficult to imagine that a predication like this could not but spur the ambition of Shah Mir who judging from his position and power could successfully defy and set aside the authority of the ruling monarch. Shah Mir reached Kashmir in 1313 and Suhadeva employed him and gave him Jagir. Rinchna in his time appointed him as his Minister. Shah Mir was very intelligent so continued to be a minister up to the Regent ship of Kota Rani. She ignored him and appointed Bhattacharia as her Prime Minister which made Shah Mir furious for he deemed his services much than that of others. Because when no one was ready to command the army against Turkish invader. Rani invited Shah Mir to do so and he very bravely attacked the foe and, compelled him to leave the country. Some historians say that Shah Mir compelled Rani to surrender, imprisoned her along with two sons, and ascended the throne under the title of Sultan Shams-ud-din and laid the foundation of Shah Mir dynasty for ruling Kashmir up to 1339.

Sultan Shams-ud-din cancelled Bikrami era and started it from the date Renchan ascended the throne as Malik Sadur-ud-din, which continued up to the Chaghtaie era. Shahmir died after the rule of 3 years and 7 months and was buried in Sumbal leaving Alisher and Jamshed two sons as heirs of the throne. Jamshed ruled for 12 months only and his brother Ali Shah ascended the throne as Sultan Ala-ud-din after a revolt. The three famous mystic brothers Khlasmn, Yaasmn and Plaasmn lived in the reign of Jamshed.

Sultan Ala-ud-din ruled Kashmir for 13 years and started a strong campaign for reformation. He ordered that prostitute women will be deprived of the property of their husbands. With the result, thousands of loose women abstained from their sinful profession. Sultan proved a great builder, constructed grand official

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buildings, and repaired old ones throughout the country. He also settled Alauddinpora, still existing in Srinagar.

His elder son Sultan Shahab-ud-din, ruled the country for 19 years, subdued all the rebellions, and set an ample army for the safeguard of the country. Shahampora was declared as the capital of the country The Sultan also Build Jamia Masjid. Syed Hassan Bahadur son of Syed Taj-ud-din Baihaqi who, as the Commander-in-chief conquered Pukhly, Sawadkunair, Bajud, Kabul, Badakhshan, Numan, Ghazni, Ghuor, Qandhar, Haraat, Khuras-an, Gilgit, Dardistan and Tibet and was deputed by Shah-e-Hamdan to find the routs and inquire the conditions of Kashmir. **Shah-e-Hamdan** reached here in Shahb-ud-dins's reign and was received by his brother Qutub-ud-din .To improve the situation of Punjab the Sultan had gone there via Lahore and Delhi and nominated his brother as acting Sultan.

Shahab-ud-din was attacked by Feroz Shah near Sutlij banks but the sultan resisted defensively which compelled Feroz Shah to retreat. Meanwhile the news came to Kashmir and Amir-Kabir after spending 4 months in Srinagar ,reached the spot and ordered Shahab-ud-din for reconciliation which was accepted and an agreement was written between both sultans that territory from Sarhind to Kashmir will be in the dominion of Shahab-ud-din and the rest will be ruled by Feroz Shah. One daughter of Feroz was married to Hassan Khan the son of the Sultan, 2nd to his brother Qutub-ud-din and 3rd one to Syed Hassan Bahadur the commander-in-chief. Historians say that some Brahmans did not digest reformations and opened a front. They would use some temples for this purpose which the government did not tolerate causing damage of some temples. Sultan Shahab-ud-din died in 780H and was buried in Yaldmir.

Sultan Qutub-ud-din ruled from 1378 to 1394 AD. He settled Qutub-din pora and crushed the rebellions of loharkot.

Amir-e- Kabir along with his seven hundred companions visited Kashmir next time in the 2nd year of Qutub-din's reign and was received with full honor and veneration by the Sultan. Coming to know that two sisters together are in the wifehood of the sultan, Amir-e-kabir directed him to divorce one of them as it is prohibited in Islam. After the arrival of Amir and seven hundred Saints, people

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started to wear dress of Turkish pattern. Shah-e-Hamdan had bestowed a cap to him which Sultan always would wear under his crown and this tradition ended with Fateh Shah who had drawn up in his will that the cap must be put with him in his grave. This proved, as the people say the end of the Shah Mir dynasty.

A new era as Kashmir era started and new calendar began from 725A.H. (1346A.D) from the accession of Ranchan which continued till the advent of Mughal rule in the Valley, writes Sofi. Shams-ud-din abolished many taxes and controlled all the feudal chiefs. He ruled for three years and died in 1342 leaving 2 sons Jamshed and Ali Sher after him. Jamshed ruled only for fourteen months and died in 1346. Ali Sher took the charge of throne as Ala-ud-din and ruled up to 1359. He, as Mohibbul Hassan says, in his history 'Kashmir under Sultans' brought back peasants who had fled during the invasion of Zuljo. He died in 1359. His son ascended the throne with the title of Sultan Shahab-ud-din. He was a great king who invaded Pakhli, Sawat, Multan, Numan, Kabul, Qandhar, Badakhshan, Kashgar, Baltistan and Ladakh. Shahab-ud-din was very tolerant king. When his minister Udayassi suggested melting the brass image of Buddha and coining the metal in to money, the king replied in anger "past generations have setup images to obtain fame and earn merit, and you propose to demolish them, some have obtained renown by setting up images of gods , others by worshiping them, some by duly maintaining them and some by demolishing them.

How great is the enormity of such a deed". *(Kashmir under sultans by Mohibul Hassan)* His last days were very bad as his queen's sister's daughter got him in her love affair compelling him to exile his two sons. His younger brother Hindal ascended the throne in 1379 and styled as Qutub-ud-din, the historical event in his reign was the arrival of Syed Ali Hamadani in Kashmir.

Shah-e-Hamdan and King Timor

Once Syed Ali Hamdani told his followers in the Masque of Khatlan that this land will be full of disturbance, we will face exile and people will desire for peace. This was a hint towards Timor who exactly ordered Ishaaq Khatlani to discontinue his cooperation with Shah-e-Hamdan, which he refused, and paid penalty for it. Ishaaq Khatlani was son of a most influential

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personality, son-in-law and a true follower of Shah-e-Hamdan. Amir Barlass, an advisor of Timor who had much sympathy towards Shah-e-Hamdan, arranged a meeting where Syed Ali Hamdani cleared his position before Timor, and categorically denied any conspiracy of power, saying that his migration from Hamdan to Khatlan was only to spread the mission of Islam peacefully in a respite and tranquil atmosphere. Timor was satisfied and told Shah-e-Hamdan to not leave his native land which Amir did not accept, disclosing that he has been intrinsically ordered to go to Kashmir for the spread of Islam. He advised his companions to be ready voluntarily for the migration.

Timor and Bayazid Yaldaram

Timor followed Chenghiz Khan and spent his life against Muslim rulers fighting in the battlefield. Thousands of Muslims were killed and victimized by his bloody sword. He never liked to see any Muslim ruler equal to his rank. Sultan Bayazid Khan Yaldaram was his top political opponent, spent his every moment of life to impede the invasions of European empire, and had reached up to Hungry, Poland and France to join these countries in to the Muslim territory. Observing this Caesher of Germany tempted Timor through a letter, that if he helps him to overcome Sultan Bayazid, all the conquered territory from Bayazid by Europe will be given to him. Timor was very happy and leaving half-done his invasion of subcontinent returned back to Samarqand from Hardwar along one-lac arrested people and killed them after wards in the way to make the burden of journey abate. Caesher and Timor attacked Bayazid and arrested him .The Sultan who had determined to see an Islamic Europe was now in the bloody Jaws of Timor who kept him in a cage exhibiting at every place were he went till his death in the trap. Now, Timor repented and as expiation wished to invade China but could not cross Samarqand and died. This was his only and last desire to invade Chinas territory which was not fulfilled. The Othman Turkish Islamic scholars, may be, had criticized the Timor's cruelty and shown sympathy towards Bayazid would have become main reason of displeasure that Timor used against them.

One more thing is to be noted that Shah-e-Hamdan was a dignified person upholding the truth and might have openly disagreed with the tyrannical way of Timor, which, probably, made him

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suspicious against undaunted Syeds. People, particularly God fearing, believed Timor a king working for the benefits of European empire, while as Bayazid wanted to widen the borders of Muslim territory. Timor also conquered Maur-ra-u-Nahar in 771H the year when Shah-e-Hamdan migrated from Hamdan to Khatlaan. Shah-e-Hamdan was also an influential personality of the renowned Syed dynasty of Iran and Timor had intent to invade Iran which took place in the year Shah-e-Hamdan passed away. These, perhaps, were the apprehensions that Timor was cherishing in his mind against Amir-i-Kabir.

The land where from Syed came to Kashmir was not a peaceful land. Timor, Chaesher and Bayazid had made Central Asia, Europe Iraq, Iran and Syria a battlefield full of impatience and disturbance and suitable for the migration of Shah-e-Hamdan.

Predictions of Shah Naimatullah Wali

Historians differ about the life skech of Shah Nemattullah Wali. Some say that about 700 years ago the famous Saint Shah Naimatullah Wali Qadri (1330-1431) has made predictions which became tip of the tongue in subcontinent particularly in Kashmir. He was born in Syria and traveled widely throughout the Islamic world. He studied keenly the teachings of Mohi-ud-din Ibn-e-Arabi and became the disciple of Abdollah Yafi in Mecca. After spending some years with him shifted to Samarqand. After leaving Samarqand he reached Kirman and stayed at Mahan. He was invited by Sultan of Deccan to settle there but due to his old age he sent his son Khalifullah in 1430 whose tomb is now in Deccan. Shah Naimatullah laid the foundation of Shah Naimatullahi Sufi Order. He has left a Diwan in Persian which was published in Iran by Kitab Khanah Milli of Iran.

Majority of historians does not accept him a Kashmiri and also reject the Qaseeda of predictions attributed to him. Some writers say that there are two Shah Naimatullahs having the same era, same age and same Qaseeda of predictions. One is from Iran and was a Shia because he is a much known figure and the founder of Naimatullahi Sufi Order pertaining to the Shia school of Thought and prominent figures like Agha Khans have had close ties with this Order. While the 2nd, in spite of having no authentic known whereabouts would be a Sunni saint from Kashmir and some

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researchers say that Shah Naimatullah Qadri is only one who belonged to Syria and stayed some time in Kashmir so he was also called Kashmiri. They say that it is not very difficult in the practical world that cherished the same age with the same dates of birth and death; had same names; have written same 2500 verses of Persian poetry as predictions and both have same lyrics and same Qaseedas.

He himself says that he wrote these predictions in *(Kunt Kanzan)* which in *Abjad* means 548 Hijrah. But this was the time when there was no Muslim in Kashmir and Islam was introduced to it 180 years after these predictions were made by Shah Naimatullah Wali. When historians say that he has enjoyed the association of Amir Timor 1336-1405) it again creates confusion because Timur ruled in 8th Hijrah century.

In Kashmir history there is a name of Syed Naimatullah who is known as Naimatullah Qadri but his full whereabouts are not given in any record. People say that he was buried in Safakadal where his tomb still exists. It is also possible that some historians have taken Shah Naimatullah Qadri as Shah Naimatullah Wali who, perhaps Visited and stayed in Kashmir as shown by the Net records 1330-1431) is sufficient to accept his presence in Kashmir as it was the time when Shahmiri Dynasty was ruling Kashmiri and Muslim missionaries had started to reach Kashmir in Caravans. This migration started in 1325 AD when Bulbul Shah reached Kashmir and Ranchman Shah became the first Muslim Sultan. We see that from Shah Mir up to Badshah's 8th year being Sultan is the period in which Shah Naimatullah Wali lived in this world and hundreds of Sadat migrated from Central Asia, Iran, Iraq and Syria to Kashmir. Researchers have no trouble to except this possibility which is believable and easy to understand.

One more possibility can not be ignored that Shah Naimatullah is the same Naimatullah who lived in 6th Hijri era and never visited Kashmir. Only his prediction came here through the migrated caravan in 8th century because majority of the companions of Syed Bulbul Shah. Amir-e-kabir and Mir Mohammad Hamadani were from the same regions were Shah Naimatullah Wali spent his life and his predictions became popular.

According to latest records history speaks of the presence of the Muslims in Kashmir during the 5th and 6th century AD.

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Harsha supported Turushka (Muslim) captains of hundreds and had Mohammedan troop leaders in his service. Harsha's rule lasted from 482 to 495AH/1089-1101AD. Also Lukashma deva was defeated by Turshaka (the Turkish Muslim) in 567AH/1168AD. It is possible that Shah Namatullah Wali might have rached Kashmir during the years of his visit and , according to him has ompleted his book of predictions in 548 AH (("Kuntkanzan" **in Abjad**)

Predictions

The remarkable accuracy of nanies, numbers, eras, dates and events made by the poet in some verses cannot be accepted without critical and comparative study of the principles directed by the Qran and the Shariah. The Intuition is a part of mysticism which has also romantic dimensions and there are hundreds of forecasts imputed to the great mystics and saints called Awlias. Some kinds of predictions can be believed possible but to epitomize and sort them is not as easy as the historians consider it.

One more thing should be kept in view that Muslims during the time of political and religious rise made their history by their great struggle, but after the political decline the psychic atmosphere changed in every field of life. Many "prophecies" can be considered the offshoot of collective helplessness and debility of the Ummah.

It is also a branch of knowledge which has been used even by the non Muslim monks and mystics. Astrologists also claim to predict the events which as a technique have its own limitations. Such 'prophesies' are not a part of our faith (Iman).

To write about the history of intuition and prediction is not my topic. There are so many topics in Quran and Hadieth and books available which can guide and satisfy a reader who is inclined to know a lot about this subject. I simply curried some items from about 240 predictions of Shah Naimatullah Wali to include them in this work as it has remained a part of Kashmiri mass outlook.

1. As starting prediction Shah Naimatullah Wali has mentioned the names of Timur, Meeran Shah, Umer Sheikh, Babar, Skendar Lodhi, Himayun, Akbar, Jahangir, Shah-e-Jahan and the quarrel of his sons, Bahadur Shah Muazam and his son, Mohamed Shah etc with their names and ruling period.

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2. Nadir Shah would come from Iran and would use his sward against people of Delhi and would assassinate thousands of people.

3. Some days after Babar there will appear a saint called Nanak and people will give proper attention to him. He will be famous in Punjab and Sikhs will be his followers.

4. The Sikhs will be cruel for Muslims for 40 years.

5. You who listen me would not find Mughals anywhere after 300 years.

6. Rajas and Maharajas of India would become careless, drunk and addicted and British Christians (East India Company) would land in India. They would rule India for 100 years at least. *When Lord Cruzon the Viceroy of India came to know about this prediction he put ban on the publication of this prediction.*

7. There will be a war between Russia and Japan and Japan will prevail.(1904-05)Russia will rule Koh-e-kaf, Khawrzum, and Khewah. And will reach up to Sudan, Egypt, Kohistan Bukhara. Libnan, Karakh, Sea of Khazar, Gilan, China and Iran.

8.There will be a king among Muslims called Abdul Hamid He will be a Just one. There will be a mass murder in the Jungle of Marv. Then the friend of Allah will take the sword out. The nation of Uttman will rejoice.

9, 2 persons, both named Ahmed will do corrupt Tafseer of Quran and deviate people. (Reflects to Merza Ahmed and his son, some people give other different names which have been mentioned in collctions of these "predictions")

10. A great war would be fought in the West for four years in which Alif (England) would score an unfair victory on Jeem (indicates Germany)

11. There would be a great world war and would be a great bloodshed and millions of people would be killed. (1914-1918)

12. Earthquake would be in Japan (it destroyed one forth of Japan which happened in 1923.

13. The war (2nd world war) would start 21 years after 1st world war and will be more violent. (1939-1945)

14. The scientists of that era would make deadly weapons for mass destruction (atom bomb and modern machines including telephone, television etc)

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15. India would be ruled by rulers who would not be legitimate to do so. They would change the official rules and set of laws like that. Law and order would scarcely prevail.

16, British would leave the subcontinent after bloodshed. It would be evident to the whole world that India would be divided into two parts.

17. Sikhs will slaughter Muslims .it will appear for forty years.

18. The followers of Hazrat Mohammad PBUH would indulge in disgraceful criminal acts and immoral and indecent conduct. Muslims of that area would behave irresponsibility. Their scholars would issue Fatwas without any reason.

19. Muslims would face a quite jolting restlessness. They would fight a war with enemies. After 17 days the Almighty would bless the Muslims with a victory.

20. The people of the Muslim part of the subcontinent would dethrone their Ameer and would face a great humiliation.

21. A big city will become a great slaughterhouse like Karbala. Every house will experience great suffering. The leader of Muslims will be the friend of enemy. The one whose name's 1st letter is Ga and this name will have 6 letters will surely be victor through cunning and wickedness. This incident will happen between 2 Eid festivals. The eastern part of the country will tragically fall due to the deceitfulness of pretenders. The people of the western part would mourn over it.

22. The Muslims of the western position would be the blessings of Allah. The most responsible and skilled leaders would be available to them. All the Muslim countries would be looking towards them .Muslims from Turkey, Arabia, Iran and the Middle east would turn up with remarkable Ummah spirit to support them and the area of Chitral, Nanagaparbat ,Gilgit, China and Tibet would become the main battle field .

The banner of Islam will be the prominent for 23 years .the divine punishment will come upon them. Their own land will become narrow for them. After this destruction Allah will send blessings and help. An army of Mongol will come from north for help. Iran and Turkey will help too. This all will appear after Hajj.

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23. The people of Kabul would also come out to kill enemy who would run around from pillar to post and would make petty and paltry excuses to save their lives. The frontier would quiver and quake with the foot-beats of ghazis of frontier who would suddenly emerge out of nowhere. This event would take place after Eidul Azuha and the next Eidul Fitr.

24. River Attaock (Kabul) would be filled thrice with the blood of enemy during that period. The Muslims would capture whole Punjab .Kashmir, the land situated between River Gangas and Yamuna and the city of Bijnour. The war would remain among the human beings for good about six months and ultimately, God willing, the Muslims would be victorious.

25. Suddenly there would be a great roar. It would be a catastrophic earthquake like the doomsday. It would cause great devastation in Sindh and Hind.

26. One of the two Alif (America and England) would be totally destroyed. Russia would attack the western Alif. Most lethal and explosive weapons would be used and the Alif would be wiped out. This would be a punishment for them from the Almighty and the generations would remember them as the iniquitous.

27. Islam would dominate India for at least forty years until Dajjal would emerge from the city of Esfahan.

28. There would be a lot of sedition, violence and war in the region. Khurasan, Egypt, Syria and Iraq would not be an exception. The war would devastate these countries as well until the holy Quran would come.

29. Imam Mehdi would attain prominence. He would appear during the Hajj days suddenly he would become famous. Ajjal's forces would be in Esfahan and his army would be considered Jews and Christians I can also see a dust storm rising up from Kufa .Jesus Christ would also descent from the heavens. I can also see thousands of riders accompanying the Christ and finally Jesus, the son of Mary, would kill Dajjal with his own sword.

30 look Naimatullah! Stop and do not disclose the secrets of Allah. I am predicting in the Islamic year 548 Hijrah. Allah knows best.

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The Migrant Caravan

The visits and immigration of Syed Bulbul Shah, Mulla Ahmed Allama, Syed Jalal-ud-din Bukhari, Syed Hussain Simnani, comprised of about 39 years period. The number of Muslims had crossed ten thousand during these four decades of Muslim era. Geographical condition of the country was very suitable and politically Raja Sehdeve's rule had ended and Lohar dynasty had left for good. Kshmiris had also observed the brutal killing of Ramchandra; Renchan's conversion to Islam, Ravenchandra's embracing Islam along with his one hundred friends and relatives, Kota Rani's stabbing herself, Shah Mir's arrival and capturing the throne; Shahmir dynasty's peaceful foundation and voluntary conversion of ten thousand inhabitants to Islam. Kashmir for its natural attraction was best place for worship and spread of Islam. Once Bhikshews had also worshipped here and the Buddhist Conferences were held in this land and after its decline in the country, Brahmans and their Hindu followers had taken the place and made its atmosphere more religious. Hindu ascetics in thousands were still performing prayers round the clock.

Syed Taj-ud-din and Syed Yousf

Syed Taj-ud-din and Syed Yousf visited Kashmir in 762H during the reign of Shahab-ud-din and observed the customs and habits and studied deeply the cultural and social trends and traditions of the country. The Sultan himself would come to them and had given Nagam village for maintenance. Both were the close relatives of Amir-e-Kabir.

Syed Hussain Simnani

Syed Hussain Simnani was a great Saint and maternal brother of Shah-e-Hamdan and brother of Taj-ud-din, entered Kashmir on the direction of Amir-e-Kabir, and settled in Kaimoh a village in Kulgam. Syed Simnani died in 792H and was buried in the same village where his son Syed Hasan, and close relatives were also buried.

Amir's Personality

The family name of Amir-e-Kabir was Syed Ali and fathers name Syed Shahab-ud-din a top government dignitary in Hamdan. Ali Saany, Amir-e-Kabir and Shah-e-Hamdan were his honorific

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names. He was born on 21 Rajab 713H and was among the offspring of Immam-e-Zainul-Aabdinm. His family was respected and honored both religiously and politically and was most influential and venérated family in Hamdan and Iran. His ancestors had worked on the top posts in the government and his maternal uncle Syed Alla-ud-din had once worked as the Commissioner. He was the mentor and teacher of Amir-e-Kabir and taught him the basics of Islam enabling him to know the Quraan by heart with the retentive memory. He admitted him in the school of a famous religious scholar Akhi Sheikh Taqi-ud- din Abul Barkat Doosti, where from Amir joined the famous Islamic Centre of Sheikh Mahmood Muzdaqani, a top luminary of the time. To crush and control the all-materialistic tendencies he even worked as the sweeper in the institution and did not hesitate for he belonged to a rich family where servants did every thing and Amir lived a princely life in childhood. He spent six years here and after the death of Muzdaqani came back to Ali Doosti's Centre and studied there till the death of Dosti. He joined spiritual school of Sheikh Muzqani and prepared himself day and night to purify his psyche, soul, mind, self, body, conscience, appetite and intellect till reaching the spiritual satisfaction. After his academic education and spiritual training Shah-e-Hamdan traveled many countries like Hijaz, Syria, Aqsa Mosque, Graves of As-haab-e-Kahf, Lanka, Central Asia China, Badakhshan etc. He toured through deep rivers, high mountains, oceans, and saw floods, cyclones, beasts, and thieves, wild tribes that increased his courage, intuition, observation, wisdom and experience. He met 14 hundred renowned Islamic Saints and was highly impressed and inspired by their insight, Sanity and experiments. He performed his Hajj 12 times, spent 21 years in journey and married in 40 the year he returned to home. After his marriage he lived in Hamdan from 753 to 773H and books like Zakhirat-ul -Malook, a book of great importance and diversity was written for the Sultans. This was the time when he strengthened his contacts with Khatlan and shifted there. Khatlan was full of political disorder and civil war. Amir had many devotees in Khatlan and most influential personalities like Noor-ud-din Badakhshi and Ishaq Khatlani were his disciples. Amir after migrating to Khatlan stayed at the home of Badakhshi. In addition, dignitaries of Khatlan

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would visit him of and on. Amir purchased a piece of land in 12 thousand Dinars and after selecting a location for his tomb laid the foundation of a masque, a Khanqah and a school on it. Syed Ali Hamdani had a son Syed Mir Mohammad Hamdani, and a daughter who was married to Khawja Is-haq Khatlani.

His Spiritual Linage

Syed Ali Hhamndani belonged to Kobraviah spiritual lineage Shown as under:

1,Syed Ali Hamdani. D-784H.2, Sheikh Mahmood Muzdaqani.D-766H. 3,Sheikh Ala-ul-dawla Simnani-D,736.4 Shiekh Abdur,Rahman Asfaraie,D-700H. 5,Sheikh Ahmed Jazqani,D-669H. 6, Sheikh Ali Lala, D-647H.7, Najm-ud-din Kubra, Martyred in -618H 8,Amar aasir,D-582H..9,Sheikh Aba Najib Suhrawardi,D-563H.10, Sheikh Ahmed Ghazali, D-524H,11, Sheikh Ababakr Nasaj,D-487H.12, Sheikh Abul Qasim Jarjaie,D-450H.13,Sheikh Bausman Al-Maghribi,D-372H.14 Sheikh Ali Al-katib,D-346H. 15, Sheikh Aba Ali alrudbarii,D-321H.16, Sheikh Abu Alqasim Junaid Baghdadi,D-297H.17, Sheikh Sri Saqti,D-251H.18, Sheikh Maruf Karkhi,D-220H.19,Imam Mosa Kazim, D-159H. 20,Imam –e-Jafar Sadiq, Death- 148H.21, Imam Mohamad Baqir, D.114H.22, Imam-e-Zainul Aabdin,D-94H 23,Imam Hussain RA Martyred in 61H.

Tomb of Alavian

According to Syedah Ashraf, the author, of "Syed Ali Hamdani" meditation place of Amir known as "Tomb of Alavian" is still existing there without any epitaph but the archeological experts indicate that the building is a memorial of Saljoki era and the property of the worldly famous Alavi dynasty. The seclusion house has lower and upper parts and Amir would go to home through a secret way erected from the lower part and come silently for supererogatory prayers daily during the night including full Jummah night. There was a common saying in the people that 'the way of Kabah is nearer from the house of Syed' the government has handed over it to the National Archeology department for protection in 1922.

His Journey to Kashmir

The saint, who has exercised the most direct influence in the religion of Kashmir, says Lawrence in His famous book "The

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valley of Kashmir" was Mir Syed Ali Hamadani, who visited the valley in the time of Kutub-ud-din and practically established Islam in the valley. He is known as Amir-e-Kabir, Shah-e-Hamdan and Ali Sani. His Mosque, the Khanqah-e-Moala in Srinagar, is one of the most sacred places in Kashmir, and is a worthy memorial of a man who in his times exerted the enormous influence over the country. Mir Ali Hamadani visited Kashmir three times and more than seven hundred noble men mostly Sadat, also came along with him and preached Islam in Kashmir and Ladakh. After the demise of this Great saint, his son, Mir Mohammad Hamdani took charge of Dawah-work and preached Islam continuously for 22 years in the valley of Kashmir. The first Muslim saint who introduced Islam in Kashmir was Abdur-Rahman alias Bulbul Shah of Turkistan who came about half a century before Shah-e-Hamdan's arrival.

Visits of Amir-e-Kabir

During his world tour, Amir-i-Kabir had entered Kashmir in 741H in the reign of Sultan Shams-ud-din. After 20 years he deputed his tow close relatives to see the circumstances of the country. Again, he deputed Syed Hussain Simnani in 773H and arrived himself in 774H. Some historians are of this opinion that on his third visit (including the 1st in 741H) he honored Kashmir along with his 700 companions. However, the migration of Caravan is related to the visit of 774H. Shah-e-Hamdan spent two and half years in Kashmir, came again in 783H, and stayed one year. He did not stay in the valley permanently. Visited Ladakh and Baltistan where he built a historical Chaqchaq mosque. In the month of Zeqadah 786H, Amir left for Hajj but got ill in Pakhly and spent his ailing days at the residence of Khazer Shah, the ruler of Pakhly, where he breathed his last in Zil-Hajah corresponding 19 January 1385 AD. According to Hazrat Qawam,-ud-din, who was with Amir and witness of the incident, the coffin of Syed Ali Hamdani was moved to Khtlan under proper protective measures, which reached Khatlan on 25 Jamdial-awal 787H and was buried in Qarah Aleishah Kolab.

Well-known incidents

'Two well-known incidents, says GMD Sofi, in which two of the leading *Sanyasees* of the time together with their followers accepted Islam at the hands of Shah-e-Hamdan after a trail of

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their supernatural powers, apparently convinced the priest ridden Kashmiris of greatness of the Syed's creed took place. The present *Ziarat* of Shah-e-Hamdan is said to have been erected on the spot where one of these trails occurred.

Khanqah-e-Mualla

The land of Khanqah was basically selected by Amir-e-Kabir for prayers and Islamic teachings. in 800 Hijrah the Khanqah and its adjacent property was brought under endowment with the consent of Sultan Skendar. According to Bamzaie 'It is a typical example in the medieval wooden style of architecture .Originally built in 1395AD in the reign of Sultan Skinder to commemorate the visit of Mir Syed Ali Hamdani to Kashmir, popularly known as Shah-e-Hamdan. The building was destroyed twice by fire in 1479 and 1731." Sultan Hasan Shah rebuilt it in 885H and Sikh ruler closed it and was not opened until the time of Sheikh Gulam Moh-ud-din, the last Muslim governor of the Sikh Rule. The masque was of the one storey until the time of Sultan Ghazi Chak. He expanded its premises and built its next storey. Bibi Saleh, his sister after selling her ornaments helped him for this good cause. The masque once again was blazed in 1144 and was rebuilt by Abul Barkat on its old architectural map. Moor Craft, a famous traveler who visited Kashmir in 1819 to 1825, witnesses that the Sikh rulers, including other some Muslim religious places closed the masque.

According to Mohammad-din Fauq one Gown (big coat) and one mace (Assa) of Amir is preserved here .Syedah Ashraf says one flag and a pillar of tent of prophet Mohammad (peace be upon him) which were also used by Imam Hussain in Karba and later received by Sheikh Rukn-ud-din Alaud-dawlah and Sheikh Mohammad Azqani respectively are also safe here. After Amir Kabir got these gifts from his ancestors, he, on reaching here and on the request of Ludi Magrey endowed all of them to the people of Kashmir. The pillar was cut into two pieces during the Sikh Rule and some recluse stole mace (Assa) from the Khanqah.

Shah-e-Hamdan

(As author)

The publications of Shah-e-Hamdan were more than 170 and 83 are available, writes Syedah Ashraf.20 books are Arabic

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and rest in Persian. All of them are secured in the libraries of Iran, Central Asia, Subcontinent of Pakistan and India and Europe. Some of these books were included in Syllabi during the Mughal period. A list is given as under:

1-Risalah Musharib-ul Akhlaq 2-Risalah Islahat-ul- Sofiah 3-Ghayat-ul-Makan fi drabat-ul zaman 4-Mirat-ul-Ta-e-bin 5-Maktubat-e-Amiria 6-Risalah Mushkil Hull 7-Mardat-ul-qurba 9-Risalah Manajat 10-Arbaeen 11-Aa-Subeen fi Fazael-e-Amirul Momineen-12-Aurad-e-Fathiyah 13-Risalah Fatutiah 14 Risalah Manamiah 15 Zakhiratul-Maluuk 16- Risalah Manazil-ul salkin 17-Wardat 18-Ikhtiyarat-e-mantiq-u-Tayer 19-Risalah Khatiryah 20-Risalah Aqliah 21-Aadab-ul-Murideen 22-Hall-ul-Fasoos 23-Risalah Hamdaniah 24-Risalah Aqbat 25-Risalah Talqiniah 26-Risalah Dauudiah 27-Risalah Etiqadiayah Amiria 28-Risalah Darveshia 29-Risalah Fatutia 30-Risalah Chihel Muqam-e-Sofia 31-Risalah Aadab-ul-Murideen 32-Risalah Zikriah 33-Rislah Aqli 34-Risalah Insan namah 35-Risalah Minhaj-ul-Aarifeen 36-Tarjamah wardaat-e-Diwan-e-Hafiz 37-Haqiqat-e-Iman 38-Aqrab-u-Tareeq 39-Risalah Faqiriah 40-Risalah Wajudiah 41-Risalah Syer-o-Saluuk 42-Aadab-e-sofarah 43- Farhang-e-Syed Mir Ali 44-Bayan-e-Roh-o-Nafs.45-Sharh-e- Asma-ul-Husna 46- Risalah Al-muadatul Qurba 47- Risalah-Al-Qudsiah -fi-Asrarul Noqtah 48-Risalah Subeen-ul-Manaqib49- Risalah Rauzatul Firdous 50-Manazilul Salkin 51-Risalah Arbaeenul Amiria 52- Risalah Jawahir-e-Aqvi Iman 53-Risalah Arbia fil Khas Ahl-e-Batin 54-Risalah Aa-Tawbah 55-Risalah Khutbah Amiriah –Khawatiriah 56- Risalah Ulma-ud-din 57- Risalah fi Fazail-e-Faqr-o-Bayan-e-Halat-e-Fyqra 58- Risalah Zikriah 59-Sufatul Fuqra 60- Risalah Al-Insan wa howa bi Ruhil Aazam 61-Taliqaniah 62- Risalah Aa-Nasikh-wal Mansuukh 63-Risalah Tafseer-e-Haruuful Moajam 64-Chahal Asrar.

Other booklets attributed to Amir, Risalahjat (each only some pages)

1-Sayrul Talbeen 2-Nooriah 3-Ma-aashul masakin 4-Kashful Haqa-iq 5-Asrar-e-wahai 6-sawa-u-sabeel 7-Makaniah 8-Bahs-e-wajuud 9-Aa-sharqiah 10-Marifat-e-Nafs 11-Sharifiah 12-Fi Aayatil Ahkam Minal Quraan 13-Dasturul Amal 14-Marifatul Zahid 15-Anwarul Azkar 16-Qurbat Toruq 17- Maqalat-e-Amir 18-Zauqul Qaluub 19-Kifiat-e-Jawab 20-Majmaul Ahadees 21-

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Ruhul Quds 22-Asrarul Qalbiah 23-Manaqibul Sadat 24-Isbat-e-Tashuiah 25-Taweel 26-Arbuunul Ahadees 27-Adeyaha Farsi 28-Sharh-e-Qaseedah Khomriah 29-Bahram Shahia 30-Safryah 31-Aadab-e-Sheikh 32-Tabqat-e-Batniah etc

Mir Mohammad Hamdani

The year Amir entered Kashmir (774H) Mir Mohamed Hamdani was born. He enjoyed 12 years with his father and reached Kashmir in the age of 22 when Sultan Skinder was ruling the country. Syed Mohammad Hamdani was also leader of three hundred migrant Saints who arrived in 796H. Mir Mohamed spent 22 years in Kashmir spreading Islam and organizing the Dawah-work. Since the arrival of Shah-e-Hamdan (774H) to the departure of Mir Mohamed Hamdani (817H), the duration of 50 years proved a historical event for the Islamic Movement in Kashmir. Every town and village including the whole city of Srinagar was illuminated. The major revolutionary developments are as under:

Mir Mohammad Hamdiani entered Kashmir along with three hundred Saadat in the Year Sultan Sikender was crowned. Sultan became disciple of Mir Mohammad and arranged a suitable residential place for him in Nowhattah Srinagar. Khanqah Moalla was rebuilt and a Lunger was also opened for the needy people. Wine, adultery, burglary, dance, music and gambling were banned. All sorts of taxes were remitted to both Hindus and Muslims and old Hindu custom of Sati (to die with husband's funeral pyre) was declared cruelty and banned.

Mir Mohammad Hamdani lost his father's patronage in the age of 12. Shah-e-Hamdan had left a written Will and a Khilaftnama before his demise and had handed over to Khawja Ishaaq Khatlani and Noor-ud-din Badakhshi who, on the occasion of condolence were told by Mir Mohammad Hamdani to transfer the both documents. Khawja handed over the Will saying that the time of second document Khilafat-nama has not come yet, after seeing you deserving it will also be handed over to you. This answer brought a revolutionary change in his heart and mind and started to be more able to face all the spiritual situations, crossing the halting places and getting over all the stages of spiritual maturity. He worked hard day and night and spent four years along with Khawja in etiquette of learning, and traversed the stages of religious

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devotion from Noor-ud-din Badakhshi enabling himself accredited in the age of 16. He left for Kashmir in 796H along with 300 companions; performed his Hajj in 817H and on return settled again in Khatlan where he died in 854H and was buried in the graveyard of his renowned father.

Mir Mohammad Hamdani, as historians say, Spent 12 years at Kralapora chadura, and married the daughter of Syed Hassan Bahadur who died only after five year marriage with Mir Mohammad Hamdani . Mir married Baria the daughter of Seh Bhat who also died after some years and was buried at Kralapora and is known as Dedmouj in Kashmir. Mir also wrote a book 'Risalah-Shamsiyah' by name.

Three hundred companions

22 years old Mir Mohammad, son of the great Shah-e-Hamadan arrived in the valley in 796A.D. Sultan Sikendar was the reigning monarch. Mir was accompanied by three hundred Syeds. On this arrival Mir Mohammad was received with great honor. At this time Sikandar's prime Minister was Malik Suha Bhat, a Brahman convert, who appears to have been impressed with the personality of Mir Mohammad and have embraced Islam with the whole of his family. Suha Bhat adopted the Islamic name of Malik Saif-ud-din. Mir Mohammad Hamadani stayed for about twenty two years in Kashmir and then left for Hajj in 817A.H.On his return he went to Khatlan where he died on 17th Rabiul-Awal 854 AH and was buried near his father's grave.

Saints and Reshies like Sheikh Noor-ud-din, Baba Payam-ud-din, Baba Bam-din, Sheikh Hamza Makhdoom, Syed Ahmmad Kirmani, Syed Mohammad Hisari and Baba Zian-ud-din smoothed the path of Islam by their example percept practically in its slow, steady and systematic conversation in the whole valley'.

From first to last the spread of Islam has been, overall, generally peaceful. Islam was introduced by a simple 'Faqir' (*Bulbul Shah*)whose simplicity and piety impressed the reining Sovereign of the time (Ranchan Shah).The work was taken up and continued by Faqirs, though occasionally stimulated by a Sultan like Sikendar; its wide spread peaceful penetration was to the pity and simplicity of the rights and saints who denied pleasures to themselves and worked for the others. The great prophet of Islam who took pride

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in 'Faqr' found 'Fuqura' to propagate his faith in the valley of Kashmir"

Sultan Sikendar

Qutub-ud-din's son Sikandar became king in 1393 with the title of Sikandar. Being a minor his mother Sura acted as Regent. He twice tried to meet Timor during his return after the invasion of India and avoid confrontation but occasions did not favour the Sultan. Nur-ud-din Badakhshi, a distinguished follower of Shah Hamdan was deputed by Skender to take costly presents to Timur who in acknowledgement sent a message expressing his desire to see Sikander and asking him to be ready to see Timur Sikandar abstained from wine and other intoxications and was man of puritan temperament. He made Syed Hussain Sherazi Qazi of Kashmir. The most famous Islamic and literary scholar who arrived in Kashmir during his reign was, Moulana Afzal of Bukhara, who worked as the head of the College which was near Jamia Masjid. Great historical and pious work of Sikandar is foundation and construction of Jamia Masjid and laying down foundation of Idgah Srinager. His converted Minister Saif-ud-din, as mentioned by Mohibbul Hassan, 'did not show tolerance towards Brahmans *and* proved evil genius for Sikendar'.He banned Sati. Sofi, quoting Lawrence, 'Sikender was brave and cultured', "Sikanader" quoting Rodgers, 'was an exceedingly generous man. Hearing of this, learned men from Iraq and Khurasan and *Mavara-un-Nahar* flocked to his courts of those provinces," Such a man, says Sofi, ill-deserves the wildest condemnation that is heaped on his head." His son Ali Shah was of a religious bent of mind and gave up throne in 1420 and entrusted the kingdom to his younger brother Shahi Khan and gave him the title of Zainul Abdin. Ali Shah, after some time, changed his view and along with his in-laws tried to come to the power again which proved very difficult to him and with the result he was imprisoned where he died..

Suha Bhat

Suha Bhat, the Prime Minster of Sikander embraced Islam along with his family, adopted Saif-ud-din as his Islamic name and gave his daughter Barria in wife-hood of Mir Mohammad Hamdani. Suha Bhat was working as Chief Minster since the time of Sultan

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Qutb-ud-din and retained this post even during the reign of Sultan Ali Shah up to his death. He worked on this important post for 40 years. He was a most influential new Muslim and Some Hindus took his conversion with anxiety and disquietude and started to go against him. With the result, he too behaved abominably and demolished any temple. Not only Sultan Sikender, but Mir Mohammad Hamdani also happened to be blamed. On hearing this Mir fetched Sikender and warned him that every thing is not happening well, Islam is a religion of love, morality and name of virtues and does not allow damaging the religious places of others. Sikandar immediately took its notice and implemented strict orders.

Tale of temples

Sufi writes

' The allegation that the whole sale destruction of temples in Kashmir was carried out by Sikander, is based, I am afraid, on considerable misrepresentation on more fiction than fact, and a number of non-Muslim chronicles, one after the other, have heaped their quota of abuse on the head of the Sultan. The heap over the Sultan's head has grown so enormous that we have completely lost sight of the actual skill; we are consequently not infrequently reminded of Akbar and Aurangzeb in the praise of Zainul Abdin and the condemnation of Sikander, and it has become the wont of every casual visitor of Kashmir, who is anxious to give his impression of the happy valley to the world, to single out the Akbar and Aurangzeb of Kashmir for praise and blame. I hold no brief on Sikander. He is undoubtedly responsible for what actually he did, but not more than that".

"Anyone who visits the ruined and old temples anywhere in India down the Jehlum is told by the guide or the priest that the idols there in were broken by Aurangzeb, similarly, anyone who visits such places up the Jehlum is similarly informed that the havoc to gods was wrought by Sikender and every conceivable wrong is attributed to him. The continuity of such baseless stories must be discouraged as forming one distinct factor in the clearage that is being wrought in the relation of the great communities that inhabit India".— Sikander in his zeal for his own religion may

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have transgressed the limits of moderation but it is unquestionably a false charge against him that he broke down at Hindu temples in Kashmir and cruelly persecuted every Hindu pundit. Did not the struggle between Buddhism and Brahmanism spell ruin to many a fane? Did not Raja Abhimanyu set fire to his capital and destroy all the noble buildings from his temple of Vardhana Sawame as for as bhikshakiparaka (or the asylum of mendicants). The escape of limestone temple is attributed by Cunningham to its fortunate situation in the midst of tank water. Samakara Varman 883-902A.D. plundered the treasures of temples."'To perpetuate his memory he built the town of Pattan and town and temples of Parihars pora. Harsh (1089-1101) took to the spoliation of temples and confiscated the divine images in order to possess himself of the valuable metal of which they were made again. Zulju's invasion in the beginning of the 14th century wrought havoc to several temples. This Tartar Zulju (whom Junraja calls Khan Dalcha) slaughtered the people and set fire to the city."

Malik Siya Bhat, his Minister, appears to be responsible for the destruction of some temples that took place in the reign of Sikandar. According to Arnold, he set afoot a fierce persecution of the adherents of his old faith. Siya Bhat did so probably in order to show his zeal for his new religion. But it must be distinctly remembered that this sort of zeal for Islam, Islam really does not permit. In fact, it positively prohibits it, and it is on record that Mir Mohammad Hamadani warned Siya Bhat against his action and pointed out to him the well-known verse of the Quran which says: "let there be no compulsion in religion." It is true that Sikandar can not be exonerated from his share of the blame but it is absolutely untrue that it was Sikander who was responsible for the ruthless persecution of every Hindu and the fearfull destruction of every temple.

Jahangir (1605-1627A.D.) speaks in no unmistakable terms when he says: The lofty idol temples which were built before the manifestation of Islam are in existence and are

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all built of stones, which from foundation to roof are all large and weigh 30 or 40 mounds placed one on the other."

Timor and Sikendar

Mir Mohammad Hamdani along with his companions and disciples spread Islam and prepared the general masses to adopt this faith according to their wish and choice and without any compulsion. They opened Quran centers, built masques and trained the hundreds of migrant companions to prove more able for the preaching and teaching of Islam. He deputed and installed them in every village to have close contacts with people.

Meanwhile, in 1398, when Timor came to invade India Sultan sent a delegation which met him near river Attuk to represent Kashmir. In return, Timor sent one elephant, royal charter and a royal dress. Sultan Sikender also deputed Moulana Noor-ud-din with gifts which Timor accepted saying that he wants to meet Sultan. Back in his way the officers of Timor ordered Moulana for arranging 30 thousand horses and one hundred thousand gold coins. Sultan Sikender left for meeting Timor along with his son but on hearing the message of huge presents deputed his son Shahi Khan and got engaged himself to collect the presents. Shahi Khan met Timor near Jammu and conveyed the reason of absence of Sultan Sikander. Hearing of such hard demands by the officers Timor got angry and ordered Sultan to come without any worry of presents and be present on third Rajab 801H at the banks of river Attock. Timor also told his officers to be cautious in future and any such a demand must be put after seeing the area of the country and financial strength of the people. Following the order of Timor Sultan on reaching Baramullah heard that Timor has crossed the River Attock and has left for Samarqand. Sultan deputed his son Shahi Khan to reach Samarqand and returned to his capital. Shahi Khan spent 7 years in Samarqand with Timor and was lucky to return to his homeland after the death of Timor in 808H.

Conversions

The mass conversion that took place in Kashmir and Ladakh was not the result of any compulsion or aggression. Prominent Hindu and other non-Muslim historians have accepted the fact that

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the mass conversion of the people was the result of the simple and pure massage of Islam and the spiritual impact of the missionaries and saints like Bulbul Shah, Amir-e-Kabir, Mir Mohammad Hamadani, Sheikh Noor-ud-din,Sheikh Hamza Makhdoom and other luminaries whose character impressed the non-Muslims of the country. Mr. Bazaz suggests that 'Much harm has been done by mislead in the past by abused views about the political and economic conditions during the period when Kashmir was under Muslim kings. Unfortunately these views continue to be held even now and, what is still worse is that on the assumption that maltreated Hindus in the past. It is believed that two communities cannot unite now or in future. This has brought about a reaction in the Muslim mind and so mistrust and mutual enmity continues and even worsens more and more. It is in the interest of our motherland that the party history should be analyzed correctly and read scientifically,without prejudice or malice, sentimental make believe or so called patriotic whitewashing. Men, who worked under the influence of upper classes, although their intentions were good, it is difficult to believe that they judged the events dispassionately, wrote most of the historians. We must look at the facts from a comprehensive and a synthetic point of view and try to find out the masses and not only the classes found those days".

Had Mr. Bazaaz been alive

Had Mr Bazaar been alive he would have seen the long list of fabricated allegations, aspersions, slanders and accusations made by the rumormongers and anti Islam elements to defame the traditional coexistence and fraternity of Kashmir. What Mr. P.N.Bazaaz has said can be witnessed in the articles propagated through the websites under a deep dirty plan, and the historical facts are cunningly mixed with the caprices and whimsical fictions. One Mr Dhar In his article "The story of Kashmir affairs-A Peep in to the Past" which was circulated by -Kashur Samachar through Net writes:

> 'During Musa Rana's terror some reign 40000 Kashmiri Pundit families were converted to Shaiaism. The rite of circumfusion of converted Kshmiri pundits was performed on a mass scale at Idgah ground Srinagar. Almost

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every Shaite Muslim in Kashmir is a descendent of forcibly converted Kashmiri pundit."

He also mentions that:

"Muslim writers paint Sikh Rule in Kashmir in darkest hues. Nevertheless the period was better than 67 years of Afghan occupation and there were no conversions by sword which characterized most Islamic regimes"

Mr Dhar does not like to mention the atrocities of Sikh Rule which were done upon the Muslims and how their religious places were strictly banned and closed. Sikhs enacted a number of anti Muslim laws which included hanging out death sentences for cow-slaughters, closing down the Jamia Masjid in Srinagar and banning Azan. Definitely some Afghan Governors proved cruel but equally for Muslims and Hindus. Muslims suffered much than that of Hindus.

Sanskrit Chronicles

"Sanskrit Chronicles and Sultans of Kashmir" written by one Professor Dhar and circulated by 'Shri Parmanand Research Institute Srinagar through Net. The article is very detailed and full of some baseless extracts. He does not seem to have studied the history of Muslim Rule and Muslim Sultans in its real perspective. No Muslim or foreign historian has declared Sultans as angels who might have not committed mistakes and blunders, their good deeds and bad actions have been critically recorded and discussed with a keen responsibility of history method. Mr. Dhar, from beginning to the end, gives contrary versions about the events and characters. When he feels that Jona Raja, the author of Rajtarangni after Kalhana, has written any thing in favour of the past of Kashmir he immediately gives credit to him saying that:

"The Sanskrit chroniclers have tried to keep themselves at arm's length from emotional enrollment- the bane of this period. They have striven hard to sit in the fence and relate the events in more or less a dispassionate manner. It goes definitely to their credit that they could maintain the balance between head and heart in those hectic days when the links with the past were being broken with venomous alacrity."

Mr Dhar further mentions:

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"Four Sanskrit luminaries have given an account of the Muslim Rule in Kashmir in succession. The first Jona Raja was followed by Shrivarsa, who took the thread from him when he (Jona Raja) was cut short by death and could not complete this assignment. The third was Prajya Bhatta whose original Chronicle is lost but has been condensed by Shuka in the introductory portion of his Rajtarangni to make it a continuous whole. So this gap has been ably retrieved by the fourth chronicler Shuka, and the loss has been thus repaired. "Jona Raja at the very commencement of his Rajatarangni acknowledges the debt he owes to Kalhana – the doyen of chroniclers of Kashmir. He treats him as big ideal and reputed dictum in respect of history writing as his guideline for supplementing suitably the course of events, where Kalhana had left it." " He (Jona Raja) has been the contemporary to Sikendar and Zain-ul-abidin, by virtue of which his description about these two kings is not only lucid but also authentic."

Jona Raja

When Mr Dhar sees that Jona Raja is unveiling the eyewitness events which go in favour of the Sultans he changes his attitude and presumes that :"It may be contented that he (Jona Raja) being a professional chronicler and also in the pay of the Sultan (Budshah), his account might have tilted in favor of his benefactor".

"One careful scrutiny of the account given by Jona Raja about Badshah and his father Sikendar it seems that has safely steered clear of personal inclinations while describing the vandalism of Sikendar in razing the temples and places of pilgrimage of Hindus to the general, which would have alienated Jona Raja's sympathy for reasons obvious, he like a faithful reporter does pay tribute to the king's administrative acumen."

Mr Dhar also writes: "He does not spare his Sultan from chastisement when it is due. He vehemently chides his coreligionists, the earlier Hindu kings, for their lack of political foresight and also for being the slaves of lust."

Immediately the tune of his consciousness changes and alleges that:

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:"It should not been surprising or denigrating that the Muslim rulers got engaged in the crusade of annihilating the old and installing their way of life with unrelenting guest and fervor. The Muslim monarchs were only repeating the course of history of their earlier periods in Kashmir."

Deva Sawami and Renchna?

Mr Dhar admits that Ranchan was refused by the Sawami to join Hinduism which resulted in inclining him to embrace Islam but according to Mr Dhar: "Jona Raja has not referred to the episode of Bulbul Shah who according to Persian chronicles converted Renchan to Islam. He only alludes to one Deva Sawami who refused to admit Renchan into Hindu fold. Furthermore, Jona Raja asserts that it was the maneuvering of Shahmir which got Renchan initiated into Islam"

This information of Jona Raja is baseless or his actual witness has been purposely dropped. Mr Dhar has a basic right to take the critical notice of the events which became the cause of the decline of the Hindu society prevailed before Islam. He as a Hindu can investigate causes and reasons. He writes that: "Degeneration of the highest order had already permeated the soul of Hindu society and the astute Muslim struck when the iron was hot. Hindu rulers had to blame only themselves for this catastrophe. This levity did not even allow them to lick their wounds. Cultural conquest of Hindus had already commenced when Islam entered the valley a century or more before Muslim rule was initiated here"He also writes that: "Jona Raja treats Shahmir as the first Sultan of Kashmir. He ascended the throne of Kashmir under the name of Shams-ud-din and ruled for 3 years from 1339 to 1342AD". But Mr Dhar does not mention the detailed and related reasons and opportunities which opened the door for Shahmir to reach the throne of Kashmir. Instead he gives his 'verdict' that "Jona Raja has not referred to the episode of Bulbul Shah who according to Persian chronicles converted Renchan to Islam. He only alludes to one Deva Sawami who refused to admit Renchan into Hindu fold. Furthermore, Jona Raja asserts that it was the maneuvering of Shahmir which got Renchan initiated into Islam" This information of Jona Raja is baseless or his actual witness has been purposely dropped. Mr Dhar has a basic right to take the

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critical notice of the events which became the cause of the decline of the Hindu society prevailed before Islam. Mr Dhar does not mention the detailed and related reasons and opportunities which opened the door for Shahmir to reach the throne of Kashmir. Instead he gives his 'verdict' that: "He snatched the throne by deceit and guile from Kota Rani. He writes that Shahmir "was chief adviser and also a paramour. After sharing the same bed for one night with Kota Rani , he got her murdered along with sons. Thus last symbol of Hindu Raj in Kashmir ended". If according to Mr Dhar, Shahmir was murderer of Kota Rani and his sons, which is historically disputed event, why he accepts that "Shahmeer,(Alla-ud-din's) father had made Andargam as the first capital of Muslim kingdom in Kashmir. He had sentimental attachment with it for being associated with KotaRani." Every historian knows that Shahmir came to Kashmir as a visitor but Mr Dhar names him refugee and says"Shahmir was not an indigenous Sultan, but came perhaps as a refugee", though there is a history of his coming to Kashmir. His grand father Kurshah, a saint of his time, had a dream seeing his grand son Shahmir becoming a king and leaving his progeny as a dynasty of kings. But Mr Dhar gives a novel story saying: "King Kurshah, whom Jona Raja has taken as the grandfather of Shahmir , tried to buy Dulcha off with a very good amount of money, Dulcha , whose sole intent was loot and carnage, did accept the money but stayed back to unleash his cruelty over Kashmiris." If Kurshah was a king how his grand son became a refugee? Mr Dhar relates another story and attributes it to Jona Raja. He mentions: "When Shahmeer came to the throne, he had a stupendous task of rehabilitation awaiting him. He acquitted

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himself very well in this field and proved to be a very competent administrator. In the words of Jona Raja "he changed the face of Kashmir. The salient facts came to surface while describing the ascendancy to power by Shamir, Jona Raja alludes to the oracle of the great goddess wherein she predicted to him (Shameer), in a dream that his progeny would rule Kashmir henceforth. By putting this anecdote to pen Jona Raja seems to have reconciled mentally to the change of power in Kashmir and also adduced Divine sanction for it. he had called Shahmeer as 'Kula Natha' the chief of the Muslim population in Kashmir, which could put its counterweight against the machinations of landed aristocrats , such as Damras(Dhars), professional fighters , like Layanyas (Lones) and also Bhatta(the entire Brahman faction). According to Mr Dhar: Shahmir's son "Alisher, assuming the name of Alla-ud-din 1344-1356 ascended the throne of Kashmir by guile, deceit and statecraft. Despite these defects he was a master mind in politics and dauntless warrior."He shows his full pride and respect for some Hindu kings saying that: "There were such emancipated kings like Parvarsena, Laltaditya Auntivarman etc but the majority of the rulers could not rise above their narrow parochial loyalties." He also balances his stand saying that: "The same trend is discussible in the Muslim period of Kashmir history and is therefore neither horrifying nor unnecessarily dishearten. When the dust of the tumult settled the period also brought out of its womb benevolent kings like Budshah and Shahab-ud-din.

Therefore it does not seem justifiable or fair to dub this period as nihilistic or iconoclastic." Mr Dhar blames the Sultans that they snatched the throne by guile and deceit and on the other hand he accepts that these Sultans appointed Hindus even as ministers and counselors, and even during the campaigns trusted on them to work as the acting rulers.

Sultan Shahab-ud-din and Hindus:

He writes:"During this period of only 3 decades or more, yet the influence of Hindus at the royal court did not wane.The Hindus occupied the position of counselors, advisers or ministers. Sultan Jamshed confided in his council Lakashman Bhat.Udheyshari was probably the prime minister of Sultan Alla-ud-din and Chandra Damar

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his commander in chief. Similarly Sultan Shahab-ud-din, when away on military campaign, depended upon Kota Bhat for internal administration of his kingdom. Jona Raja is all praise for sultan Shahab-ud-din and compares him with Lalta Ditya- the famous warrior king of ancient Kashmir."

Hazrat-e-Bulbul Shah and his disciples, Shah-e-Hamden Mir Syed Ali Hamdani with his 7 hundred companions and his son Mir Mohammad Hamdani along with his 3 hundred devotees migrated to Kashmir for Dawah work. Dawah means to introduce Islam among the non-Muslims and to invite them towards Islam. This approach is according to Islam which does not stand on any force, compulsion or Vandalism. These great saints spread the light of Islam in Kashmir by their character and honesty.

People of Kashmir were consciously motivated and embraced Islam and this is the historical fact which has not been denied by any historian whether he was a Muslim or non Muslim. According to Mr Dhar Jona Raja has not mentioned the names of Bulbul Shah and Shah-e-Hamden., he also says that it does not mean that these people have not come to Kashmir. Jona Raja was not an angel who would have not committed any mistake in his Rajtarangni and quite possible that these lines may have been dropped purposely by the later Sanskrit historians or translators might have politically ignored them. It was not time of press and printing. The migration of Shah-e-Hamden Mir Ali Hamdani is not an ordinary event. Why Jona Raja did not include it in Rajtarangni creates doubts about the custodians of his work. Anything can be possible. To forget great luminaries like Bubul Shah and Shah-e-Hamden who are the founders of Islam in Kashmir is not simply negligence. Reasons can be definitely otherwise. The 2nd thing that Shah-e-Hamden and his son Mir Mohammad Hamdani and other Syeds have motivated the Sultans to destroy the religious places of the Hindus is absolutely baseless and manufactured story. Mr Dhar writes: "It may be inferred here that Jona Raja did not mention the name of Shah-e-Hamden, as he was the sole instrument for transplanting Muslim faith in place of Hinduism in Kashmir. The crusade for mass conversion in Kashmir was initiated by him". What a fun of slander. Mr Dhar gives credit to Sikender for his

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kind behavior towards Hindus and says "It is therefore clear that Skendar treated the Hindu subjects also kindly along with the Muslims." He also mentions that during the initial years of his (Sikendar) rule the Sultan was very forbearing and charitable. Jona Raja has most graphically described this trait of the king and he has recorded "no body can describe his charitable disposition: The lotus hands (of Hindu subjects) would always feel drenched with water."

Main culprit

He does not follow the historical truth that Suha Bhatta was the main culprit who according to historians, teased the Hindus and demolished some temples which was taken seriously by Mir Mohammad Hamdani who admonished the Sulatan ,showed his full anger and expressed his unawareness about it. This also must have come to the notice of Mr Dhar but he still daubs it at the door of Mir Mohammad Hamdani. He writes:

"Unfortunately the Sultan could not maintain this policy for long. The visit of Syed Mohammad Hamdani the illustrious son of Amir-e-Kabir, changed his catholic out look on life to large extant. Jona Raja very diplomatically ascribes the reason of this great change in the Sultan to the vices rampant in his (Hindu) subjects."

Yet, though unwillingly Mr Dhar quotes Jona Raja's com-ments about Mir Mohammad Hamdani saying:

"But at the same time he (Jona Raja) acknowledges the overall superiority of this missionary from Hamdan. He tells us that "he was a shining moon among the stars; though very junior in age, he was adored as the senior most in scholarship, Again, Mr Dhar baselessly imputes Mir Mohammed Hamdani that:

"The Sultan was in his grip and under his spell and through his exaltations an era of unprecedented proselytization was inaugurated in Kashmir."

The fact is that Mr Dhar is not aware of the Islamic jurisprudence and Islamic Shariah or, perhaps apathetically mentions that:

"Shariat was for the first time proclaimed as the State religion. He appointed the ministers, all of them neo-converts Ladda Raja, Vaidya Shanker and Suha Bhata, Perhaps with this unfailing belief that the converts are more rabid than the originals, hence

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will not hesitate to perpetrate every kind of tyranny on their erstwhile coreligionists."

Anyhow, Mr Dhar. , admits that

"Actually the arch-intriguer against the Hindus was Suha Bhatta. He came under the influence of Syed Mohammad Hamdani and was converted to Islam with the name of Saif-ud-din .

..... "Jona Raj equates Suha Bhatta with the ancient king Harsha- the Turk. The epithet given to him contemptuously by Kalhana for the wholesale destruction of temples and idols."

One more allegation

One Mr Koul, in his comments about "The Islam in Kashmir" written by Professor Mohammad Ashraf wani, says that:

"It is difficult to believe that around 7$^{0\%}$ of the masses converted to Islam in less than a century. Religious conversion is usually a very gradual process unless propelled by brute force. Very clearly the sword was used to convert the masses to Islam in a short span of 80 years or so. The concept of people converting under mere spiritual influence of Islam is highly debatable in the land that prided itself for having the high form of philosophical thought namely Kashmir Shivism."

Unfortunately Mr Koul, perhaps has not gone through the historical truths. If it were so he would have mentioned the total period of Muslim Rule which lasted after five hundred years. And about conversion, he must understand that it is a perpetual but gradual process and does not end by the pressures of time and space. It has constructive and peaceful means and does not allow its followers to spread it by force and cruelty. It is a religion of choice which appeals one's conscious. If, according to Mr Koul, any king or any minister has forced any non-Muslim to embrace Islam that does not mean he was authorized by Islam to do so. Before loading the views to website Mr Koul must have read the other articles circulated in favor or against the mass conversion issue. I like to produce a paragraph from History of Kashmir by wikipedia which even does not relate the actual events in the perspective of Shah-e-Hamdan's arrival for spread of Islam in Kashmir, since maintains a bit of balance which stands as a peculiarity of writing.

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"The oppressive taxation, corruption, intolerance, fights and rise of feudal lords during the unpopular rule of the Lohra Dynasty (1003-1320 CE) paved way for foreign invasions of Kashmir. Suhadeva, last king of the Lohar dynasty, fled Kashmir after Zulju (Dulcha) a Turkic-Mongol chief, laid a savage raid on Kashmir. Rinchana, a Tibetan Buddhist refugee in Kashmir, established himself as the ruler after Zulju .Rinchan's conversion to Islam is a subject of Kashmiri folklore. He was persuaded by his minister Shahmir Probably to accept Islam for political reasons. Islam had penetrated into countries outside Kashmir and in absence of the support from Hindus who were in majority Rinchna needed the support of the Kashmiri Muslims. Shahmir's cope on Rinchna's successor secured Muslim Rule and the rule of his dynasty in Kashmir. In the 14th century Islam gradually became the dominant religion in Kashmir." (*Extract from wikipedia)*

Contraption of Mr. Pundit Kilam

A well-known political figure of Kashmir, who represented Hindus of Kashmir during the last days of Dogra Raj, was not expected to cross the limitations of historical facts in his articles mingling his imaginary ideas with the events that were recorded by the historians trusted by generations of this soil. His political exposure which was witness to the struggle launched against Dogra Rule should have been understood by the writers like Pundit Killam, but in his book, which according to him was published in 1955 when Kashmir was going under new changes, he seems acute reactionary against the arrival of Islam in Kashmir. He does not mention any solid example of atrocity committed by Syeds but infers the results according to his choice .in his book. "A History of Kashmiri Pundits" under the title 'Spread of Islam 'and circulated through Website in 2001, he from A to Z shows his tendency towards the fiction prepared by the history-distorters. He neglects the facts of contribution of missionary Syeds recorded even by Sanskrit chronicles. Let us see his extracts that speak of his wonderful interpretations:

"In The reign of Shahab-ud-din (1360-1378) the resentment in men's minds took a practical shape. A feeble rising of belief of the Brahmans was the result. The other castes do not seem to have participated in the rising in any large numbers. The king in

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order to break this upheaval amongst Hindus turned his attention towards their temples which must be provided a meeting place for them. Hassan the Kashmiri historian says that almost all the temples in Srinagar including the one at Bejehara were damaged. It seems that the kings of Kashmir had by now become completely Muslimised as a result of their contacts with the Syeds" "The new converts came to be looked down by their old compatriots as people with no decency or loyalty for their time-honored values...this created a new struggle between these two classes. In the reign of Sikendar one Suha Bhata who after his conversion took the name of Saif-ud-din became the leader of the fresh converts. Besides this he was the king's Chief Minister. Both Sikendar and Saif-ud-din planned extirpation of the Hindus and obliteration of all the traces of Hinduism from Kashmir. Saif-ud-din had his own axe grind but Sikendar wanted thereby to consolidate and strengthen his rule" "Hazrat Amir Kabir who was a witness to all this orgy of brute passion and vandalism at last advised him (Sultan) to desist from the slaughter of Brahmans, and told him to impose Jazia instead of death upon them." "Jona Raja in his history gives a graphic description of Ali Shah, Says he 'Suha passed the limit by levying fine (Jazia) on the twice born .this evil-minded man forbade ceremonious and processions on the new moon. He became envious that the Brahmans who had become fearless would keep up their caste by going over to foreign countries, he therefore ordered posting of squads on the roads, not to allow passage to any one without a passport" "It can not be denied that the struggle had both an economic and political background, though it took the form of religious persecution:

As already stated, a number of Syeds came over to Kashmir. They had the blessings and leadership of Amir-e-Kabir Shah-e-Hamdan Mir Syed Ali Hamdani and his illustrious son Mir Mohammad, who had great influence with the then Muslim rulers, Qutb-ud-din and Sikendar. The Syeds achieved great influence and the prominent amongst them established Propaganda Centre where meals were distributed free and people were initiated into the cult of Islam. It becomes evident that a Muslim Brahman class (Syeds) came into existence as Syeds now performed the duties which were more or less performed once by the Brahmans .The income

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which once went to the Brahmans, went now to the Syeds and the influence which they once wielded the royal court came to be exercised by the Syeds. A struggle was inevitable. The Syeds saw a political danger in the Brahman whose rehabilitation he saw his own with the aid and support of the government he wrought his destruction. The Syeds were a source of great strength for the rulers themselves. They became the king's party" "In the closing years of Ali Shah's reign the Brahmans began to come out of their hidings on the advice of Mir Mohammad the king allowed them to live on Jazia"

One Mr Sehgal, who, perhaps does not have read the historical books on Kashmir and by using obstinacy and stubbornness looks very fond of aggressive attitude than that of logical discussion. Abusive language does not help any person to be believed an authentic historian.

Any sort of cruelty committed by any human being Muslim or non-Muslim can not be justified. But to prove any one criminal and notorious is not a word building, it demands authenticity of events and solid record provided by the honest and impartial hands. Mr Sehgal can not show a single example of tyranny or cruelty initiated or encouraged by Mir Syed Ali Hmadani or his hundreds of companions against the Hindus of Kashmir.

Buddhism and Brahmans

What Brahmans did against Buddhists and their faith Mr Sehgal should learn it from Pundit Jawahirlal Nehru the great Nationalist and first prime minister of India. Mr Nehru writes:

"Treatment of men was sometimes worse than that of animals like cows were actually revered because they were gods. Lower caste Hindus had a miserable life, other historians have commented that the treatment of women was even worse, specially women of lower castes, they were considered the property of the upper castes, to be molested and raped at will. In many cases the new bride had to stay a night with the village Brahman before she was married off. Kashmir converted to Islam during this period. It was cruelty like this that led the whole sale conversion to Islam. The new religion offered them equality and saved them from the Brahmans".

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Mr Nehru mentions:

"Buddhism was hounded out of India by Brahman cruelty and Hindu intolerance. Why did Buddhism disappear from South Asia? Brahman atrocities that destroyed Buddhism in the Subcontinent" *(Glimpses of World History)*

How Brahmans tyrannized Buddhists, let Mr Sehgal see a handful out of this long story. (Adi Shankra. According to Wikepedia information:

He (Adi Shankra the arch foe of Buddhism and the principal architect of its downfall in India.————Adi Shankra , along with Madhva and Ramanuja , was instrumental in the revival of Hinduism through aggressive and violent means.——————the historians like Vincent Smith suggests that it was due to Adi Shankaracharia there was decline of Buddhism in India.——————— Adi Shankaracharia was the Shaivite Brahman king of Bengal. He was manipulated by the Brahmans to become a furious oppressor of the Buddhists. He had destroyed the Bhodi tree of Bodh Gaya and ordered the mass destruction of all Buddhist images and monasteries in his kingdom."

The Vihars built by Buddhist kings like Ashoka were leveled to ground. According to the wikipedia information:

'why did Buddhism disappear from Bharat' the most important of the murderous Hindu bigots who carried out their systematic campaign against the peaceful followers of Lord Buddha was Pushyamitra(184-488C) the founder of the Shunga Dynasty————Toraman a member of the same dynasty as the Shaivite Mihira Kula who did immense damage to the Buddhist shrines in Gandhara, Punjab and Kashmir..... Mihiakula is said to have razed 1600 Vihars, stups and monasteries , and put to death 900 koits. Or lay adherents of Buddhism..... the celebrated Tibetan historian Lama Taranatha mentions the march Pushymitra from Madhyadesh to Jalandhera, in his campaign Pushymitra burned down numerous Buddhist monasteries and killed a number of the learned monks.————the Chinese traveler Huen Tsang who visited India in the 7th century records the oppressions of Shashanka , the king of Guada, who was devotee of Shiva, counts him the enemy and oppressor of Buddhism who cut down the Bhodi tree, destroyed its roots down to the water and burned .

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what remained. Shashanka removed the image of Buddha and replaced by one of Shiva.——the biggest library at Nalanda was destroyed by Hindu mendicants who took advantage of the chaos produced by the invasion of Bakhtyar Khilji in 12th century.——— —Hindus performed a Yagna , a fire sacrifice, and threw living embers and ashes from the sacrifice into the Buddhist temples....this produced a great conflagration which consumed Ratnabhodi, the nine storey library of the Nalanda University.——————the seat of Buddha's enlightenment was in the possession of Hindu Mahant till 1952"

Aspersion

Mr Sehgal in "Converted Kashmir" under the title 'Either Islam or death or Banishment' writes:

The false face of liberalism of Syeds was unveiled and Sultan Sikendar taking support of cruel designs and atrocities, initiated a strong storm of destruction of Hindus for the purpose of forcible conversion. As a result of the efforts of Syed Ali Hamdani a new generation of converted Muslims was born. The people of this generation supported not only the foreign religious preachers on the religious plank but also contributed fully in their activities connected with forcible conversion. These people left no stone unturned in demolishing monasteries and temples built by their ancestors. The eagerness with these converted people demonstrated their faith in foreign religious practices by destroying the established ancient practices is a highly dark chapter of the history of Kashmir"

"After receiving full support from Sikendar, Mohammad Hamdani started forcible conversion of Hindus in Kashmir. The dream that his father could not fructify was completed by Mohammad Hamdani with the help of , the prime minister of Sikendar, Suh Bhath, played a prominent role in this bloody campaign. Suh Bhat was a Hindu but he hd adopted Islam under the request of Mohammad Hamdani and under the threat of elimination of Sikender. His name as a converted Muslim prime minister became Saif-ud-din. He assumed the leadership of the converted Muslims in shoulder to shoulder with Sikendar he got engaged

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fully in making Kashmir a Hindu less state. This converted wolf, out of greed for power, played a special power in demolishing all the signs and symbols of India ness in Kashmir."

"During the reign of Sikendar thousands of Syeds from West Asia and Central Asia reached Kashmir who started campaign of conversion .The bloodshed ordered by the Syeds on the soil of Kashmir under the pretext of religious preaching will be treated as the mean and tainted chapter in the history of humanity."

"Taking support of the government power, the Syeds kept it in their mind the aim of continuing the campaign for conversion in order to ensure forcible and of the basic religion and culture of Kashmir besides building mosques and schools for the propagation of principles of Islam. the famous mosques of Vilvihar and Jamia Msjid in Srinagar were build during this period."

Mosa Raina and Shams-ud-din Iraqi?

Now take one more article "The 2nd exodus (1506-1585) by one Mr Bhan. He writes:

"Mosa Raina succeeded Shams Chak as the Prime Minster of Sultan Fatch Shah. He was a confident of Shams-ud-din Iraqi propagator of Islamic faith and converter of non-believers and Sunni Muslims to Shia sect. Hailing from Talish on the Caspian Sea he played a capital and instrumental role in converting Chaks to Shia sect of Islam. Receiving green signal from Moosa Raina Shams Iraqi opened floodgates of repression, terror and cruelty against the Kashmiri Hindus. Hindu's places of worship were demolished only to see the erection of mosques on their foundations. All traces of infidelity and idol-worship were replaced by Islamic symbols."

"Shams Iraqi with the help of Moosa Raina was able to convert 24000 Brahman families to Islam"

"It is attributed to him (Qazi Chak) that he used to get 900 KP beheaded every day for not having accepted Islam. Such kind of cruelty was unheard of before."

"The Hindu hold cows sacred and revere them. the Chaks ordered that the thousand cows be slaughtered every day to

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wreak vengeance of the Kashmiri Hindus so as to shock them into accepting Islam"

Yaqub Chak made the Jamia Masjid in Srinagar as the headquarter of his Jihad against the Sunnis and the Pundits"

"Moosa Raina and his gunmen would forcibly draw and haul them (Hindus) out of the homes stuff their mouths with beef so as to stagger and shock them psychologically"

Confirmed lairs can never be trusted.

Spiritual revolution

It is an open fact that Islam changed the social, cultural religious and political life of Kashmir. The 14th century AD or 8th Hijra century Kashmir saw a spiritual revolution which was brought by Syeds and consciously adopted by the majority of Hindus of Kashmir. Dawah work of Bulbul Shah and his companions was absolutely a peaceful and spiritual struggle. The leader of this first preaching movement did not come with ammunition on shoulders, neither his companions were the army men who compelled the people on gunpoint to embrace Islam. They were wondering Faqirs who fortunately changed the life style of the king of Kashmir Ranchana who adopted their religion- Islam. This peaceful Dawah work reached its success after the Great Syed Amir-e-Kabir Mir Syed Ali Hamdani entered to Kashmir and during his 3 visits more than 700 Syeds came to Kashmir purposely to teach and preach the Islamic education like sympathetic and sincere teachers and spiritual leaders with love, pure heart, kind behavior and brotherhood; and reached every place for the spread of Islam. Mir Mohammad Hamdani spent 22 precious years of his youth in the valley and his 3 hundred devotes who were accompanied him provided their immortal impressions of affection and conduct of coexistence to the Hindus of Kashmir.

Dangerous campaign

A dangerous campaign has been launched by different anti-Islamic agencies to defame the Sadat missionaries, and baseless allegations of forced conversion are ascribed to them to asperse Islam in the world. This is not any rarity for Kashmir. Some Hindus have been misled but still majority of them is aware of the mild and helpful conduct of Muslims of Kashmir. They have, of course, to reside in their motherland and would again enjoy the

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love and trust of the Muslims. The history does not help the rumormongers for long who have initiated to call the pious teachers of Islam murderous and criminals, who, as they say vandalized upon the Hindus of Kashmir to come under the banner of Islam. Is it possible that a forced conversion can live for more than thousand years and will spread day by day like fragrance and work like magnet to attract generation after generations? A friend of 'Kashmir Trust' namely one Mr.Yousf has circulated a true message through website on 24.8.2008 that:

"Forced conversion would not sustain a thousand years. I have been puzzled with what I have been reading on websites that proclaim to be quite unbiased in these views but yet they have underlying the anti Islamic tone and keep lecturing Kashmiris that they should accept the untruth that Kashmiris were forcible converts to Islam. They do not provide any historical account to back such a claim or even any source with shred of authenticity to it. They want Kashmiris to simply accept that every single one of our ancestors was forcibly converted to Islam.———— Had it been the cause that Muslims were forcible converts to Islam, then it would be natural that resentment of Islam would have lingered with Kashmiris just simmering within, waiting for opportune to revert, the converts would have left for their old religion and would have left Islam. The chances were provided to the Kashmiris time and again but we are unaware of any Muslims reverting back to Hinduism. In 1857, Ranbir Singh, the Maharaja at the time commenced an aggressive campaign of prosyletisation to convert Muslims back into Hindu fold, what a big failure this campaign proved to be."

Fabricated list of orders

To make non-Muslims motivated through peaceful democratic means is one thing and to use force for it are contrary to each other. Islam has never allowed to its true followers to do this and Muslims can not permit any forcible design for it. So is the case of idol worship. Islam does not allow the worship of idols to Muslims and every Muslim is bound to act upon this fundamental of Islam. It stands as the basic pillar of Monotheism. Besides, Islam has never ordered to demolish the temples and religious places of non-Muslims. The world has learned the concept and practice of coexistence from

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the Muslims. To defame the mission of Amir-e-kabir Mir Syed Ali Hamdani the anti Islamic mentality has circulated a list of orders of Shah-e-Hamdan, which he, according to them, delivered to the Sultan after his last departure from Kashmir. It includes:

1. The Hindus will not construct any new temple under the rule of Muslims.

2. They will not repair old temples fallen in to ruins.

3. They will respect Muslims.

4. They will not carry swords or bows and arrows.

5. They will not adopt Muslim names.

6. They will not harbor spies or act as spies.

7. They will not oppose to their relatives if they adopt Islam.

8. If a Muslim comes to attend a Hindu meeting he will be respectfully received.

9. They will receive Muslim travelers in to their houses and provide them hospitality.

10. They will not buy Muslim slaves.

11. They will not sell intoxication like drinks.

12. They will not practice their customs and usages among Muslims.

13. They will not give up their traditional dress so that they can be distinguished from the Muslims.

This fabricated list of orders is not worth to be discussed but still, it does not show any order, any hint or any clue which speaks that the temples of the Hindus be destroyed or demolished. How could Mir Mohammad or other Syeds dare to acknowledge it?

Shadow of Islam

The Sultans who are blamed that they have demolished the temples should not be exaggerated under a biased campaign. This must be kept in view that some Sultans were not fully aware about the all teachings of Islam, if it were so; Sultan Qutb-ud-din would have not married two sisters together which is strictly prohibited in Islam and was corrected by Shah-e-Hamdan. Any blunder of teasing any Hindu by any Noble, any Minister or any officer or Sultan can not be ascribed to any missionary. Even mutilated Sanskrit chronicles do not show such an instance that Shah-e-Hamdan or His son Mir Mohammad has committed such a mistake, and according to Hindu writers these great Syeds had

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advised Sikendar to keep Suha Bhat far from this dirty game of destruction of any temple. So far the converted Muslims are concerned they entered into Islam along with their social religious habits which included caste system, Brahman superiority and class attachments.Cultural effects were gradually normalized by the teachings and association of the missionaries. The people who have launched the campaign against Syeds accept that masses that embraced Islam were general people and Bahamans were not in a large number. They agree that Hindu rule had lost the qualities of administration and, Brahmans for their personal ends and due to the religious narrow mindedness did not like to include Ranchana a Buddhist one in their Hindu cult. Common Hindus who had passed through a long trail of the pains of caste system and exploitation of Brahmans were physically and mentally ready to come under the shadow of Islam .They embraced Islam but the wrath against the leaders of caste system was doubled as they were now breathing in a free and open atmosphere of equality and social status. We can not deny their hatred against their past customs and custom-makers.

K.N. Pandita of Hindu foundation gives a picture of this situation. That:

"Medieval Kashmir initiated feudal structure from Hindu period. By and large, the clans of feudal chiefs and warlords in Muslim regimes remained as these were under Hindu Rajas. in a sense the feudalism was further strengthened under the Shahmiris and the Baihaqis because of induction of the elements of religion in to structure, since both of them ruling were outsiders, and had not roots in local milieu, they had the compulsion of depending on their feudal chiefs and warlords in order to maintain their tight grip on the kingdom. The Hindu Damara, Lavaya, Ekango, Tantrin, Margraesha , Chakra etc clan chiefs became Dars, Lones Kengs, Tantreys and Chaks of Muslim period."

We appreciate the Caravan of Syeds who taught Kashmiris tolerance and coexistence and kept them far from the evil notions and bad practice of revenge. But the anti Islam campaign-mongers must understand that there is a great deference between common people and autocratic rulers. A number of such rulers have always

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thought for their power than that of their beliefs, while as missionaries who work with out any authority and power, use to advice the rulers to come on the right track of political behavior which is called justice. Some influential personalities of Hindus who embraced Islam were also from the same stock and Suha Bhat proved as their leader.

Roots and branchs of history

Be it Neelmatpuran (615AD)(published in Holand in 1936, Rajtarengna by Kalhana (1148-)Rajavali by Jona Raja and Zaia Rajtarangni by Sarvara during the reign of Zain-ul-Abdin Bud Shah(1422-72AD) Rajtarangni by Shuka in (1506AD and by Prajyabhatta in (1512AD). Tarikh-i- Kashmir by Syed Ali (1580AD), Tarikh-i- Kashmir by Mullah Husain Nadri (1580 AD), Tabkat-e-Akbri by Nizam-ud-din (1592AD), Tohfat-ul-Ahbab by Mohammad Ali Kashmiri (1560_,Tarikh-e-Rasheedi by Mirza Haider Doghlat (1592),Baharistan-e-Shahi by anonymous (1622AD) , Tarikh-e-Kabir by Miskin Moh-ud-din Kubravi Saraibali,,Waq-i-aat-kashmir by Mohammad Azam Dedmari , Tarikh-e-Kashmir by Pir Ghulam Hassan Khoihami, or may be it written by Qazi Ibrahim (1514 AD)Mullah Hassan Qari(1580)Hassan bin Mohammad Alkhaki Shirazi (1610) Narayan Koul (1710AD),Mir Sadullah (1780AD)Nizam–ud-din Mufti (1824AD), Baha-ud-din Khanyari (1827AD, Mohamad Haider (1840AD),Mirza Saif-ud-din Beg (1857AD) (Birbal Kachroo (1850), Munshi Mohammad din Fauq(1910) Pandit Premnath Bazaar(1941) S.H.D.Sofi or PN.Koul Bamzai, most of these histories have been preyed of cuts and emendations by the political hands and unfortunately most of them are not found equal in their root and branch. Some books which could provide a true picture are unprocurable. No Sanskrt chronicle is found in its original and with a free translation and correct details and according to Shahi Shaharyar the writer of "Our Glorious Past". (circulated through Net)

'Rajtarangni is also not free from unbelievable parables, myths and fanatic occurrences'. Interpretations are provided according to the choice of the author or the community. What bad happened during the Sultanate period is purposely exaggerated and what good was done for the betterment of the people is concealed,

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mutilated and changed in to an untrue series of propaganda. Mr. K.N Pundita of 'Kashmir Hindu Foundation' accepts that:

> "Muslim's contribution to the Science of the pictography is appreciable in terms of quality as well as quantity. Credit goes to vastness of Arabic language, which generally facilitated writing with elegance and without too many ambiguities, "and "the Islamic missionaries had to have very good command on Arabic language and through knowledge of the Quran ,Hadieth and works of known theological science"

He accepts that 'the Farsi translation of Rajtarangni made during the reign of Sultan-e-Zainul Abdin too is lost " but claims that "the true story of mass conversion of Hindus of Kashmir to the Islamic faith during the first century of advent of Islam, 1339-1425 has never been told in detail" denying his statement about Muslim historiography and historians he includes "except only sporadically by Jona Raja and Shirivar. They speak in parables and allegories for fear of grave reprisal."

If Jona Raja and Shrivara are speaking in parables and allegories how their translators and commentators can be believed that they take the same snap of events as taken by Jona Raja and other authors of Rajtarangni. History is not said in phrase and spells. It demands technical and mathematical accuracy of the events.

The question is that who can be believed. Mr. Pandita says that 'when Muslims did began to write history? This question cannot be answered precisely because of the loss of at least 3 early Farsi histories." So some earliest histories have become scarce, some have flaws of research and abundance of myths and some partiality of personal like and dislike which has been a tradition in historiography. Latest histories definitely have been written according to a research method but they too lack the impartiality. When we study the Hindu historians, most of them consider their downfall because of the Muslim rule. And when we read the histories of Sunni Muslim historians they give a splendid credit to the Muslim preachers (mostly Syeds) and Sultans for their contribution in Islamizing Kashmir, but when we study the history works of Shaia writers they show their community an aggrieved and oppressed and not ready to give any credit to the

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Majority of Sunni historians.Same is the cause of Sunnis. Although Kashmiri Sunni and Shia writers, particularly historians, have composed their histories in perspective of their community interests, but both have a joint stand against the baseless allegations of Hindu writers for their fabricated and exaggerated allegations about the destructions of temples and forced conversion.

Mr Pandita is, somehow, ready to give credit to Mohammad Ali Kashmiri the author of -Tohfatul Ahbab- who, according to him "gives us in his work a graphic picture of destruction of temples and forced conversion" but dislikes him at once saying that he has done it "just out of his fervor for recording the Islamic atonements" and about other two historians he unfolds his opinion that "while most of the historians of later times have said nothing about that event. Moderate historians like Pir Ghulam Hassan Khoihami and Malik Haider Chadora have just under statements. This is why these three historians are given little attention by broad sections of Kashmir" History to Mr Pandita is that which can fight for the fabricated operations against his cult than that of the truth which has been accepted even by the most of the non-Muslim historians and which goes in favor of the peaceful spread of Islam in Kashmir.

Now let us answer the allegation that Islam was forcibly spread during a short time of 70 or 80 years.

Shahi 'Shaharyar in his article "Our Glorious Past" quotes the dates when Islam started to reach Kashmir. According to him"

Early Muslims

1. The first evidence of Muslim's introduction is borne by preserved chronicle in Sharda script in State Archives Department which records the visit of two Arab companions of prophet Mohammad PBUH who met the king of Kashmir and impressed him to such extent that he adopted simplicity by selling his crown and fixed Ushar one tenth of the crops as revenue for the poor.

2. The two Sahabah (companions of Prophet Mohammad (peace be upon him) is reported have proceeded from here (Kashmir) to China as missionaries sent by Prophet Mohammad PBUH.

3. Sindh was conquered by Mohamed bin Qasim in 92AH/ 712AD. Daahir;s son Jaisiya went to wait on the Rai of Kashmir.

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A person bearing the name of Hamim the son of Sama, a Syrian, accompanied Jaisiya to Kashmir. The Rai of Kashmir ordered that, from among the dependencies of Kashmir, a place called Shakalla be assigned to Jaisiya. Jaisiya died in Shakalla and was succeeded by Hamim . He founded Masjids there, and obtained great honor and regard. He was respected by the king Of Kashmir .this Hamim is ostensibly the first Muslim to settle in Kashmir.

4. After Mohammad bin Qasim Kashmir was once again attacked in the period of Hisham bin Abdul Malik (105-125AH) .This time laltadatya was the ruler.of Kashmir.

5. Muktapedya (725-753AD/107-135AH) applied to the China Emperor for aid against the Arabs who were advancing from their base in Sindh and Multan. Arabs won victory over Chinese in 751AD/134AH and acquired Gilgit and other possessions.

6. In Abbasi period under the Caliphate of Mansoor, the governor of Sindh who was supposed to be the ruler of Subcontinent, Hisham bin Umro Al-Taglabi tried his luck up to foot-hills of Himalayas and a part of Kashmir came under the rule. Even after Khalifa Mansoor, Arabs continued to annex Kashmir into the vast Islamic rule.

7. After the end of Khilafat, it was the turn of non-Arab Kings and Kashmir was once again the target of Islamic conquerors and the Valley was shaken many times by the shaking. The process of Arab attacks closed in 142AH.

8. The renowned historians and geographers like Alyanboei (331AH/940AD) Abul Hassan Ali Masudi (D 346AH) Abu - Raihan Al-Biruni, Khirdazbah (D 300AH) visited Kashmir.

9. Mahmood Attacked Kashmir in 424H,

10. The 2nd son of Laltaditya during his period sold men to Mletches (Muslims).

11. Harsha supported Turushka (Muslim) captains of hundreds with money or in the words of Sir Aurel Stien, Harsha had Mohammedan troop leaders in his service. Harsha's rule lasted from 482 to 495AH/1089-1101AD.

12. Lukashma deva was defeated by Turshaka (the Turkish Muslim) in 567AH/1168AD.

13. Moro polo, the Venetian traveler, also refers to the presence of Muslims in Kashmir about 676AH/1277AD.

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14. One Syed Baqir, who migrated to Kashmir from Iran along with his 1200 Syeds and passed away here, was buried in Thune village near Wosan Kangan in the year 655AH. It means his arrival has been many years earlier.

15. Earlier than this event in the 12th century AD the conversion of Dard tribes on the Indus from Buddhism to Islam took place as stated by Stein.

Kashmir was not annexed by the armies but the hearts of the people were won over by the influence exercised by Muslim scholars and Sufi saints."

This shows that contacts of Muslims and Hindus were in practice since the inception of early Caliphate and began to come to a prominent level from Hazrat Bulbul Shah as the first ruler embraced Islam and introduced Islam to his courtiers.This Islamic movement adopted a peaceful revolutionary shape after the arrival of Amir-e-Kabir along with his 7 hundred companions and his son Mir Mohammad Hamdani with his 300 devotees.

Only 11 families in Kashmir'?

One thing more, Hindu historians give a great preference to Badshah Zainul Aabdin for he worked day and night for the betterment of Kashmiri people particularly non-Muslims and especially Hindus. No doubt Badshah Zainul Aabdin was a great king who had much exposure in ruling the people and his personality had prominent royal qualities. But one can argue, how he, within the years, changed the "bloody atmosphere", which according to Hindu writers, was created by his forefathers particularly by Sikendar who was his father. The picture-gallery of vandalism, massacre, destruction, injustice and barbarity ascribed to these Sultans needed centuries to be changed, but were bettered and concluded like the magic of the lamp of Alah-din. No doubt Zainul-Aabdin ruled for 50 years and called back the people, both Hindus and Muslims, who had fled Kashmir due to earthquakes, flood, plague, famines, draught, and other natural calamities. The Pundits who, according to their historians left Kashmir for religious and political safety, would have been desultory and not in thousands. Famous saying that 'there reminded only 11 families in Kashmir' , was not because of any exodus or communal riot as the Hindu writers say. Actually the people in general died because of sever

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natural calamities and a section of them took shelter in different parts of the subcontinent, and not at once, it happened gradually from the time of attacks Zulju, Dulcha and other Mongol invaders. It also happened because of the Timur's expected entrance in Kashmir after his return from India to Samarqand. The fugitives were both from Hindus and Muslims. Baihaqi Syeds who fled from Kashmir during the previous regimes were also among the people who came back on the direction and motivation of Badshah. Badshah himself was compelled to stay in Samareqand by King Timor for more than 7 years and the death of king proved a pass for his return. If the last Hindu king of Kashmir Suhadev , his brother and other dignitaries ran away during the attacks of Turk Mongols why not the helpless common people who of course, were only Hindus would have not adopted the same path. This was the main reason Kashmiris welcomed Shah Mir as their king for he after jeopardizing his life defeated the invader and proved himself the comforter of Kashmiri Hindus. If according to Hindu writers Sherivara has recorded that 'Bud Shah built two temples for the Hindus and also renovated the ones that were damaged" does not prove that hundreds of temples were destroyed during the past regimes. The Hindu historians often quote Baharistan-e-Shah, a history written in 1914AD by some anonymous person, and because of its separately style of information, concealment of the author ,source less graphics of the events and partial attitude, the majority of people, in spite of its Urdu and English translations, has never reposed confidence in all related occurrences and recorded happenings of the book.

I like to conclude this discussion with the most valued extracts of the famous books of two renowned scholars to make my non-Muslim brothers understand the way of proper, solemn and cultured thinking.

So much the rather thou celestial light shine in
ward, And mind through all her powers irradiate,
There plant eyes, all mist from thence
Purge disperse, that I may see and tell
Of things invisible to moral sight.
(John Milton)

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Joint struggle of Rulers and Missionaries

Every one is aware of the struggle Muslim missionaries made for the spread of Islam in the Sub-continent -now India, Pakistan and Bangladesh.

Majority of Muslim rulers also participated in this campaign though some did not prove pure and selfless in it for they always would look in to every action according to their own political ends. Instead of this Missionaries had a different goal and their achievement had always been stood unselfish and unbiased. The best example of this achievement is the spread of Islam in the world particularly in Asia and Africa. We can not forget the devotion of Khaja Nizamud- din Awlia, Khaja Maeen-ud-dinChesti, Syed Ali Hajveri, Mir Syed Ali Hamdani and other preachers of their own time. All the luminaries treated this continent as their own home-land and worked for the betterment of mankind up to their last breath. Some opportunists and biased people cry against Muslim preachers and rulers only to create hatred so that they can divide the followers of different religions to reach the top ranks and political posts after shedding the blood of thousands of innocent people living together for centuries. History of Islamic missionaries is open and transparent to Millions of unbiased people of the land and some communalists can not deceive or cheat the people or mutilate the history. Muslims came to subcontinent along with such a religion which is based on wisdom, practical morality, sold knowledge, progress, rich civilization and culture, costly spiritual experiments and fresh and pious thinking. They were ingenious in thought and affable in ideal taste introducing their subtlety of nature and precious and uncommon values of social life to this region. The Sub-continent experienced Islamic brotherhood, equality and unsociability because Islam did not and does not encourage such inhuman ways. The subcontinent, at that time, was in the tight grip of Caste-war and some casts were considered impure from their birth. These castes were not allowed to live like mankind and were treated as animals having no right of social and religious interaction with high castes. Islam introduced concept of equality and side by side displayed through the individual character and with the result millions of people embraced Islam with out any compulsion or material interest. It was a spiritual revolution based on love, fraternity,

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brotherhood and practical equality of descendants of Adam that bore its fruits in the coming centuries and still fresh and appealing Islam is a practical and perpetual religion revealed by God and explained by the Holy Quran and Prophet Mohammad (PBUH).

No doubt Islam has been misinterpreted by the most western writers and some other non-Muslim authors and nominal Muslims to satisfy their so called progressive concept of modernization or westernization but tow important weaknesses of Muslims can not be ignored. One is the lack of the Islamic knowledge and practice of the Islam and 2nd is misinformation, Misrepresentation and misinterpretation of many scholars (calling themselves Islamic) Most famous and authentic writer on Islam Maryam Jameela discuses it in her book "Islam and Modernism" as under:-"

> If Islam has not been practically implemented in the past, then it has no prospects for the future. Non-Muslims can judge Islam only so far as they have known and seen it practiced by Muslims. If Islamic history has been failure, the non-Muslims will rightly conclude that Islam has no power and no authority to reform the lives of its adherents. If Muslims of the present and Muslims of the past cannot prove their moral superiority over non-Muslims, the non-Muslims will inevitably conclude that Islam is a failure so that the sooner the Muslims accept the supremacy of Western civilization the better. .Within recent decades, a number of books have been written by the modernists asserting that the Islamic state came to an end after the Khilafate Rashidun. if one accepts this view, it logically follows that since the greatest Companions of the holy prophet were unable to uphold the Islamic state for more than thirty years and Muslim history after that had no value from the Islamic stand-point, what hope is there for moderm Muslims, who are so far below their excellence, to establish an Islamic state today. The Orient lists say that Islamic culture exhausted its creativity after the 13th century A.D and contributed nothing to mankind after that because they hold Islamic civilization important only so far as it contributed its learning to Europe in medieval times and deny it any

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validity as an independent entity in its own right. For instance Dr.Philip K.Hitti in his "History *of the Arabs*" says that Islamic civilization was nothing but a heterogeneous conglomeration of Persian, Nestorian, Byzantic and Indian influences and that Islam itself is only a confused mixture of Judaism, Christianity and Arab Paganism. In order to propagate Islam effectively to non-Muslims, these views must be vigorously refuted by calm, logical, persuasive scholarship. We must present Islamic history to Muslims and non-Muslims in positive terms as a success until the advent of western domination. Of course, our black pages cannot be overlooked but the good far outweighs the bad. The presentation of Islamic history must be written in an inspiring manner to make us proud of our civilization and its cultural heritage. The underlying purpose in distorting Islamic history was to sow discord among the Muslims or ridicule, belittle and condemn Muslim rulers and in this way gradually make the Muslim youth averse to his glorious past and its heroes. For the enemies of Islam feared that the jives of their heroes and their past might inspire the Muslim youth to new deeds of heroism. It was Islam that enabled them to make history such as to this day remains unsurpassed in grandeur, sublimity and glory. It is indeed such a history which if properly taught in our schools and colleges is capable of producing young men ,sound in body, firm in conviction, and polite in manners, brave ,steadfast-the successful leaders of men. It can still give us young men who should unite in their person the truth of Abu baker, the justice of Omar, the nobility of Othman. The bravery of Ali, the generalship of Khalid, the experience of Omr, the statesmanship and sagacity of Muawiya and fearlessness of al-Zubair"

The deep conspiracy which has systematically been created by Orientilists in Europe and West is not the only reason of the Islamic misunderstanding. Ex-Chief Justice of Kashmir MianJalal-ud-din, in his book., "Islam and the Muslim World" gives more and some important reasons. He writes:-

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Our younger generations have fallen prey to this tirade criticism. Their knowledge About Islam and its revolutionary role being shallow they are susceptible to be misguided. Parents and pseudo ullemas are not fully conversant with Muslim jurisprudence and Islamic teachings and its ideology. They can not satisfy and are not to convince the present generation regarding veracity and universality of essential doctrines of Islamic faith. These youngsters falter and shrug their shoulders when confronted with this kind of situation. Parents living in Europe and USA most of them have adopted western lifestyle while professing Islam. Theirs is a case of double standard. It is unfortunate to find that some of these Muslim families who have lived abroad in Western countries have been influenced by this western propaganda. Some of them have been brainwashed and they openly say that Islam stands for outmoded way of life adding that unless Muslims confirm their faith to the demands of the moderns age they will stand isolated. They even advocate for transformation of Islamic system to suit the retirements of the present age. It is obvious as to what impact this kind of thinking will have on our generation. When one seriously ponders over the magnitude of this problem one is disposed to conclude that these people have no depth of knowledge and have no experience of spiritual awakening just as Muslims of yore had. Engrossed as they are in education does not and cannot inspire and inculcate in them this quality. Matter in human form is perishable; only yet soul survives. Self realization is the summon bonus of true education of also of ones life. This makes the difference between the two systems. It is however a matter of satisfaction that evens the materialistic western world is slowly but positively coming round to this view. Crakes have begun to appear in their concept of living and way of life. Of course the importance and usefulness of imparting mundane education cannot be under estimated but must

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be realized side by side in their respective spheres in a balanced way. We will only say:

Let knowledge grow from more to more and more Of reverence is us dwell;
That mind and soul may accord well
And make one music as before.
(Tennyson (in memoriam)

Contribution of Shah-e-Hamdan

One of the most famous and unbiased historians Mr.G.M.D. Sufi, has given a detailed account of the spread of Islam in Kashmir. According to him:-

'After the conversion of Ranchana Shah his brother-in-law and commander-in-chief and several others embraced the creed of Bulbul Shah, for Islam a place of residence was set up on the bank of the Vitasta known as Bulbul lanker, and also first mosque in Kashmir. The conversion of the people of Kashmir to Islam was further encouraged by the arrival of other Syeds, prominent among whom were, Syed Jalal-ud-din of Bukhara known as Mukhdoom Jahanian Jahangard, disciple of Sheikh Rukn-ud-din Alam, who arrived in 748 A.H. and left Kashmir after a short stay .Syed Taj-ud-din, the cousin of Syed Ali Hamadani who arrived in 760A.H. in the reign of Sultan Shahab-ud-din. Syed Massud accompanied him and Syed Yousf, his disciples, who lie buried near his tomb in Shahab-ud-din pora.

It appears that the two brothers ,Taj-ud-din and Syed Husain Simnani were sent to Kashmir by Syed Ali Hamadani, probably to survey the field for the propagation of Islam and also to find a peaceful home to escape from the persecution of Timor, who seemed, for certain political consideration, determined to massacre the powerful Syed family living in his territory.'

1.After migration to Kashmir Shah-e-Hamden stayed at Qutb-ud-dinpora and specialized a piece of land on the Banks of river Jahlim announcing it the Islamic Centre which now stands as Khanqah-e-Moalla where New Muslims would come to learn

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and embrace Islam . Shah-e-Hamden would visit the villages and approximately 37 thousand non-Muslims were converted.

2. The library which was established by him in Khatlan was also shifted to Kashmir under the supervision of Syed Mohammad Qazi and the books were circulated among the new-Muslims to understand the way of life consciously. Awrad-e-Fathia , a collection of innovations of 14 hundred Muslim Saints was introduced in the mosques and congregations. This collection is recited by the Kashmiri people in mosques till today. He encouraged the prevailing languages like Sanskrit and Shardah and introduced Arabic and Persian in both public and private sector as a linguistic institution. Shah-e-Hamden was himself a deeply read scholar and author of two hundred books. Zakheeratul-Malook is a worldly famous book written for rulers particularly the Sultans of Kashmir. The book has been translated in all the international languages including Kashmiri.

3. Shah-e-Hamden trained new Muslims to understand Quran and Hadieth and to adopt Islamic culture and traditions in all the spheres of life. He reformed ascetic ideas, changed the concept of Civism, introduced the revolutionary Islamic spiritualism, leveled the way for Monotheism making all the ways of Polytheism un-affective. He influenced the Brahmans by his spiritual wonders, discussions and dialogues. Lalla-Arifa, the famous ascetic woman, after realizing the efforts of Shah-e-Hamden met him and embraced Islam.

4. Shah-e-Hamden installed learned men and selected scholars everywhere, from the Court of sultan up to different pubic institutions including educated class of non-Muslims .The Sultan had married two sisters together and courtiers were wearing un-Islamic dress. Shah-e-Hamden approached the Sultan to appoint Syed Jamal Mohadis and Peer Mohammad Qadri to reform such flaws and defects and implement Islamic laws. Jamal Mohaddis was deputed to the court to work as advisor of the Sultan in the Islamic-jurisprudence.

5. Sultan Shahab-ud-din had established the first Islamic school during his reign. Shah-e-Hamden motivated Sultan Qutb-ud-din to open a school under the supervision of Syed Jamal

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Mohaddis. The school was named Orwatul-wosqa, which produced great scholars, celebrities and accomplished persons.

6. The migrant companions, skilful in different professions worked hard to make the country a paradise. The scholars worked in the field of teaching and preaching; the experts of manufacture and trade developed the craft and art; the people of engineering and architecture built Masques, schools, Khanqahas, Caravan inns; and Shawl making, Painting, decoration, drapery, carpet work and calligraphy were introduced throughout the country. Shah-e-Hamden was himself knowing the cap making which he instructed to his disciples. All these crafts exist even today as the backbone of the economy of Kashmir and are proudly sold in the international market.

7. Shah-e-Hamden and his companions did never stress on a particular School of Thought *(Maslak disputs)* and nor provoked or motivated any body to do so. What school of thought Bulbul Shah had introduced and implemented, Shah-e-Hamden in spite of being not of that school of thought, strictly avoided *Maslak*-dispute. It is a miracle of his magnanimity that both Shia and Sunni give him same respect and regard. Khawja Ishaaq Khatlani, Sheikh Qawam-ud-din, Syed Husain Simnani, Syed Murad, Syed Ahmed Qureshi, Syed Azizullah, Syed Feroz Darvesh, Sheikh Sulymam, Sheikh Ahmed Khoshkhan and Syed Mohammad Hazari was a selected group of Quraan- conners, scholars of theology, mystic initiators, endeavourers ,scholars of Tradition and men of austerity to guide workers for the spread of Islamic Movement. All the areas of the country are custodians of their memorials who, during the Muslim rule, migrated time to time for the cause of Islam and absorbed themselves in this soil.

8. Mir Mohammad Hamdani who last his father in the age of 12 years arrived along with 300 companions in his age of 22. He took charge of his father's mission and worked for its stability and expansion. He spent 22 years in Kashmir and on his departure; the number of Muslims was in Lacs.

9. Sultan Shahab-ud-din, on the advice of Amir-e-Kabeer opened the first Islamic School 'Madrasatul Qraan' and Sheikh Solyman a converted Muslim qualified his Islamic education particularly 'Hifz and Qirat' from this school and was called Imam-

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ul-Quraa. Sultan Qutb-ud-din founded a Madrasah "Urwatul-Wosqa' where professors and teachers of Central Asia and Iran would teach; and Mulla Jawhar and Khawja Qasim Tirmizi were among them. It was a residential school introduced firstly in Kashmir. Sultan Skendar invited renowned academicians from Khurasan, Maurra-u-nahar and Iraq to teach in his school established near Jamia Masjid and work as judges in his court. Qazi Mir Mohammad Ali, Mulla Mohammad Afzal Bukhari, Mulla Mohammad Yousf, Sadrud-din Kashmi and Syed Husain Mantaqi were among these luminaries who only for the cause of their faith traveled to kashmir.

Islam in ladakh

According to the 'Monthly Islamic Voice' Bangalore Sep. 2003 The Area Of Ladakh including Aksaichin is about 95000 Sq km. Ladakh is called Roof of the world and little Tibet also. Leh district has Budhist majority while Muslims dominate Gilgat. . .The Jamia Masjid of Leh was built in 1666-67 AD under an agreement between Mughal Emperor Aurangzeb and Ladakhi ruler Deldan Namgyal. Ladakh paid annual tribute to the Mughal government and in return, the Mughal government provided protection to the territorial integrity of Ladakh. There is a memorial of Shah-e-Hamdan in the Jamia Masjid and It is said that during his visit Shah-e-Hamdan Mir Syed Ali Hamdani offered his Namaz at the site The foundation of the mosque of Shaey village is also attributed to Amir-e-Kabir. In the 7th and 8th centuries when the entire region of Ladakh, Baltistan and Gilgit were arena of conflicts between neighboring powers viz China, Tibet, Central Asia Arabs and Kashmir, Ladakh witnessed movements of Arab forces and traders. In the Tengchey area of Ladakh engraved names of Arabs and a verse from Holy Quran exist on the cluster of boulders. in these Arabic inscriptions the names of Naseer Bin Saleh Abu Mansur,Abul Ayat and Zakarya ibn Qasim are important.These names have been documentated as army commanders and administers in the annals of Central Asia during that turbulent period. It is also said that noted Arab general Qutiba bin Muslim conquered lower Turkistan in 705 during the reign of Khalifa Walid bin Abdul Malik(813-23)

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In 1869 the Muslims of Leh opened a Maktab where children were taught both religious and modern education.

In his article "Baltistan the land of peace" Mr Mohammad Hasan Hasrat writes that Syed Ali Hamdani was the first preacher of Islam in Baltistan who came here twice via Kashmir and thereafter through Kashaghr. He not only converted the people of the reign as Muslims but also brought a great revolution in every walk of life such as dresses, foods, architecture, music and other cultural values in this locked up region of the world.

The spread of Islam in Ladakh is always related to the name of Syed Ali Hamdani. As I have already quoted above 'Mukhtasar Tareekh-e-Jammu and Kashmir' I like again to quote brief translation with all necessary mentions. "Mukhtasar Tareekh-e-Jammu and Kashmir" gives a different version than that of other histories. This voluminous book was published in 1939 and the author Molvi Hashmatullah, who was government officer and deputed to Ladakh has traveled Ladakh, Kargil, Bultistan and other adjacent parts and has collected the information from the local people and religious scholars. His some information does not match with the accepted historical events, but its mention can help in understanding the situation of that time including the events of great interest. Molvi writes *(Brief Translation)*

Zakhirat-ul-Maluk

Events have not been written about the visits of Amir-e-Kabir to Ladakh. There is no evidence of his visit to Baltistan or his return from Baltistan to Kashmir. But some strange stories are said in Baltistan about him. My friend Molvi Syed Abbas R/O Chhorka handed over me a paper in which he writes that Amir-e-Kabir entered Kashmir with a mace in hand and reached Askardu where people embraced Islam at his hand. He built a mosque in Kharidong which is the first mosque in the area. After Askardu Amir-e-Kabir went Shighar and worked for the spread of Islam. On one side from Kothang to Braldu Canal and on the other side from Ornili to Bashah raised the flag of preaching for Islam. He stayed in Amborak and built a mosque there. His mace is still in the mosque and this is the first mosque in Shighar. Masijid-e- Chheburji was built after this, where Amir-i-Kabir himself wrote Surah Muzamil on the internal wall which is also preserved in it. Amir-e-

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Kabir wrote his famous book Zakhirat-*ul-Maluk* and *Al-Moadat* during his seclusions in the mosque. Mullas of Shighar love these books and spread the message of them among the people of the region. Amir-e-kabir spent five years in Shighar,Tibat and then left for Srinagar. However, history does not confirm these events. It seems that the missionary work, which the disciples and pupils of Amir-e-Kabir performed in this area and their stay in Shighar, has been attributed to Amir-e-Kabir, which is not a historical fact. Even Mir Mohammad Hamdani who spent a long period in Kashmir, never visited Baltistan. The raffle falls upon Syed Nurbakhish, who was nephew and disciple of Amir-e-Kabir and entered Baltistan as his officiate-disciple, and preached Islam. Kashmir history mentions about him but does not give the year and date of his arrival. A book, which I got from a Mulla in Baltistan, shows 869H as his death year. It approximates his year of entrance as 849H. It is also said that this time Ghotachonge, Ghazithum and Shah Aazm were rulers of Askardu, Shighar and Khaplu respectfully. Syed Nurbakhish called people to take oath of allegiance in the name of Amir-e-Kabir to embrace Islam. The whole population came under the banner of Islam in a short time. .Ghazi thum after his conversion to Islam changed his name as Ghazi Mir; and, perhaps, Nurbakhish built mosque of Ampodak, under the supervision of Ghazi Mir though it is related to Amir-e-Kabir. There is no mention of Askardu in the version, but the work which is attributed to Amir-e-Kabir, it seems, must be the efforts of Nurbakhish. He came to Shighar and from here left for Khaplo where the Raja accepted Islam. Syed laid the foundation of Masjid-e-Chaqcham and then he went to Yarqand. Though I did not investigate but the large number of the followers of Nurbakhish indicates that the people of Poreg might have also embraced Islam by the efforts of Syed Nurbakhish. The mosques of this area speak that Syed might have gone to Askardu through this route. He is highly regarded in Khaplo''

Fiqah-e-Ahwat

One Molvi Abbas has attributed the book *Fiqah-e-Ahwat* to Syed Nurbakhish saying that he had written it in the name of his son Syed Qasim Faizbakhish and is in force still among his followers. According to the later developments of information, the book has been written by Mir Shams-ud-din Iraqi who posed himself as the

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disciple of Syed Nurbakhish to revive his religion laying actually the foundation of Shiate.....after his exile he reached Askardu where the name of Syed Nurbakhish was known to every heart everywhere. Posing himself as the disciple of Syed Nurbakhish, Mir Shams-ud-din Iraqi started propagation of Imamia religion. This was the time when Maqpoupakha, Ghazi,Raibahram and Habibcho were rulers of Askardu, Shighar, Ghaplo and Poreg respectively. It is possible that Ghtachospenge and Baharam might have taken the oath of allegiance to Syed Nurbakhish but Bokha's son Shershah adopted the faith of Mir Shams-ud-din, and the same happened in Shighar and Ghoplo, but the religion of Nurbakhish stood satiable in Poreg. It is also narrated that Syed Naseer Tusi and Syed Ali two Brothers entered here and preached the faith of Syed Nurbakhish and built a mosque at Sathgas. The mosque still exists there and its epitaph shows that it has been built in 1012H. both brothers left for Shighar and spread the teaching s of Nurbakhish there. Other two brothers , Syed Yahya and Syed Mukhtar from Turkistan entered during the reign of Ghazimir and defused the faith of Syed Nurbakhish in Shighar and built mosques in the whole area.

Asgilbolam

Asgilbolam embraced Islam in Kashmir in 725H, and migrated to Malpa along with some Muslim Ulemas and settled there to spread Islam initiating the Dawah work from Sorodkratse. He established a network of scholars to reach village to village for the propagation of Islam. To teach the son of Theengil, Mohammad Sultan by name, a scholar Syed Mir Hashim was called from Kashmir along with other Ulema who settled in different villages as missionaries and worked for the preaching of Islam. With the result, like Baltistan, Islam became the religion of masses and no one was follower of his old faith.

Syed Nurbakhash

In 840-50H, Syed Nurbakhash laid foundation of his faith in Sutchagtan and Pushkam. Muslims reached In Shighar ,Tatgo and Drass from Istur and Gilgit and preached the Hanfia School of thought .The upper area of Budhkharbu did not see the radiation of Islam as the preachers could not reach here. The merchants of Kashmir and Yarqand on a limited scale, however, contacted

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Ladakh, but migrants of Baltistan and Kashmir did well in Ladakh to propagate Islam and extended their missionary activities up to Nobra. Razaq Jo by name, a Kashmiri merchant introduced Islam in Zaniskar in 1610-45 AD. In Gilgit, it is narrated, that Islam reached here during the reign of Arzushamshir in 1120AD through six Saadat namely Syed Shah Afzal, Syed Shah Akbar, and Syed Shah Wali, Syed sultan Ali, Syed Barya Wali and Syed Ibrahim. They went door to door to preach Islam and their struggle proved successful for the whole Gilgit was converted to Islam.

Mughlani religion

During the reign of Tarakhan 1290AD, Tajmughal of Badakhshan invaded Gilgat and introduced a new religion Mughli by name which was called Muolaie latterly. Tarakhan also adopted it and became its propagandist. This religion was also introduced in Ponyal, Yasin, Chitral and Hunza by Tajmughal but couldn't get a specific success. During my stay in Gilgit in 1883-94AD only the family of one Raja Kamal Khan was the follower of this faith. I was not aware of the tenants of this religion. No one, in spite of my curiosity and probe was ready to disclose it. I also contacted the grand Pir of Chitral to explain the tenants and he agreed upon, provided I shall first adopt this faith. Molvis of Gilgit think that this religion prefers Hazrat Ali only and accepts the order of Pir as the revelation of God. The followers of it (as mentioned in previous pages) get certificate of paradise from the Pirs and keep it attached with the Coffin of a dead person to show it to the angels in the grave. To make circumambulation of their Pir in Bombay is their Hajj, and alcohol was not prohibited in this religion but now it has been declared prohibited by the Bombay office. The present religious leader of this religion is Sir Agha Khan whose deputy is also working here.

Merza Khan and Shiate

Merza Khan, the Raja of Gigit (1565-1600) adopted Shiate faith and tried to spread it in the region. Syed Shams-ud-din Iraqi did never come there but preachers from Askardu used to come time-to-time. There are only Sunni and Shiate in whole Gilgit. The people of Nagar are Shaia, In Chilas and autonomous areas all people belong to Sunni creed. I saw scholars of high education among them.

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Nurbakhshiya people

Nurbakhshi people call themselves the Sufia Imamia Noorbakhshia, their concepts are Monotheism, Prophet hood, Holy books, Angels and Judgment day. They believe in five pillars like Declaration of Faith, Prayers, Charity, Fasting and Pilgrimage. Their 12 Imams are, 1.Ali RA, 2.Hassan RA, 3.Hussain RA,

4. As Sajad,AR 5. Al Baqir, 6 As Sadiq AR, 7.Musa bin Jafar AR, 8.Ali ibn Mosa AR, 9.Mohammad ibn Ali AR,10. Ali ibn Mohammad AR, 11. Hassan ibn Ali AR and 12.Mehdi AR. They relate themselves to Maruf-e-Karkhi AR,Siri Sakti AR, Junaid-eBaghdadi AR, Rudbari AR,Ahmed Ghazali AR,Abu Ali Katibi AR, Abu Usman Almaghrabi,Ubul Qasim Gurgani AR,Abu al-Najib Suhrauardi AR, Najmu-ud-din Kubra AR, Ala-ud-din Simnani AR,Mir Syed Ali Hamdani AR,Shah Syed Mohammad Noorbakhish AR Qahistani,Sheikh Asiri Lahiji, Mir Shahms-ud-din Iraqi, Mir Mukhtar Akhyar, Syed Mohammad Shah Noorani.

They call themselves *Sofia Imamaia Noorbakhshia* and claim that they are an Islamic sect deeply rooted in Sufia traditions and originally a Kubravi Sofia order. According to them Sufia School of Thought became a distinct Islamic sect after Mir Syed Mohammad Noorbakhish who wrote two famous books Fiqh Ahwat (superlatively precautionary jurisprudence) and the *Kitab al Aitiqadia*(book of faith or Doctrine) According to Noorbakhshia people Syed Noobakhish was the founder of this Sufia order which emerged in 15th century in Iran, Central Asia and Kashmir. They say that it gained prominence in the early 16th century in Baltistan, and attribute it to Syed Shams-ud-din Iraqi who according to them was the disciple of Syed Mohammad Noorbakhish. According to them In its country of origin, Iran, the order became outright Shia some decades after the Safvid Dynasty made Twelver Shiasm the religion of the State in 1505, and the same happened in Kashmir during the life of Shams-ud-din _Iraqi who died in 1527. But in Baltistan the Noorbakhshis survived until this day with its doctrines combining elements of both Shaite and Sunni Islam. Noorbakhshia people also claim that they are in hundreds of thousands in far-flung areas of Islamic Republic of Pakistan. They say that Shah Syed Mohammad Noorbakhish visited Baltistan between 1438 t0 1448 AD in 901 H and Mir Shams-ud-din Iraqi

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the 2nd preacher spent five or six years in Baltistan after his expulsions from Kashmir. In 1880, according to them there were 20000 followers of this faith and most of them in Shighar and Khaplu Kargil. 95% population of District Ghanchi Baltistan, as they claim, belongs to Noobakhshi Order. Above 20000 of them are in different cities of Pakistan like Karachi, Lahore, Pishawur Quoita and Islamabad. Syed Mohammad Shah Noorani born in 1951AD at Khaplu is the current spiritual leader of these people.

Professor Muhib-ul-Hassan, quoting Tuhafat-ul-Ahbab-Tarikh-e-Rashidi-Firishta- Merza Masum's Tra-iqul-Haqaiq and Nurullah's Majalis-ul-Muminin, and other sources in his History in English "Kashmir under the Sultans" has written a detailed note on Mir Shams ud-din under the title of "The Nurbakhshiya sect of Kashmir' as under:-

> "The founder of this sect was Mohammad bin Mohammad bin Abdullah who was born in Qazvin in Kohistan in 795H. After finishing his education he became disciple of Khaja Ishaq Khatlani who was disciple of Syed Ali Hmadani. Khaja Ishaq gave him the title of Noorbukhish, conferred upon him the mantle of Syed Ali Hamdani, and then acclaimed him as a Mehdi lord of his time, and Imam. However, this brought Nurbakhish to the notice of Shah Rukh .Timor's son and successor, who had him thrown into prison. As he did not completely renounce his pretensions ; he had to undergo thrice long terms imprisonment , and it was only at Shah Rukh's death in 850H that he finally secured his freedom. He then settled in Ray where he died in 869H at the age of seventy-three. His son Shah Qasim as his Khalifa succeeded him.
>
> The Nurbakhshiya movement was of a mystical character. Syed Mohamed Nurbakhshiya claimed to have seen the divine light and to have received the esoteric teachings of Ali through the Imam-e-Jafarar-e-Sadiq."

Professor Muhib-ul-Hassan gives detailed information about the teachings of Syed Mohammad Noorbakhish and the activities of Syed Shams-ud-din Iraqi and his biography.

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" In his teachings, Sufism influenced Syed Mohammad Nurbakhish. Like the Shiites, he believed that the Imam should be immaculate, just, brave, the knower of all things, and a descendent of 'Ali and Fatima'. He enjoyed love for Ahl-e-Bait *(the family of the prophet)* and both he and his followers never ceased emphasizing that their object was to spread the religion of Mohammad and the Twelve Imams. The Nurbakhishyas celebrated Muharam, and some of them even wore black dress as an expression of grief for the Martyrdom of Hussain. They practiced Muta, reviled Aisha®, the wife of the Prophet, and the first three Caliphs®. However, like the Sunnis, they accepted the Ijma or the consensus of opinion. Though they rejected the practices forced upon by the rulers and represented as the result of Ijma. Their claim was to revive the teachings of Mohammad, enforce the Shariah and root out innovations and accretions that had crept into Islam. Their ideas are contained in the work known as Fiqh-Ahwat.

The Nurbakhishya sect in Kashmir was introduced by Shams-ud-din Iraqi who was born in the village of Kund near Solghan. His father was a Mosvi Syed, and his mother came from a Syed family of Qazvin. No details are available of his early life, and how he was converted to the Nurbakhshya beliefs. However, it appears from his subsequent career that he must have received good education, for we know that he was eloquent of speech and a man of learning. These qualities brought him to the notice of Sultan Husain Merza Baiqara (1469-1506) of Harat. who took him into his service and sent him as envoy in 1481 to the court of Sultan Hassan Shah of Kashmir. He stayed in the valley for eight years. Being an envoy, he could not carry on his missionary activities openly. He therefore preached secretly and converted Baba Ismail Kubravi and Baba Ali Najar to his faith. He was, however found out, and owing to the hostility of the orthodox Ulema he was expelled to leave Kashmir. On his return to Harat, he aroused the suspicious

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of Sultan Merza on account of his religious views. Alarmed at this, Shams-ud-din left the Sultan's service, and went to live with Shah Qasim, the son of Syed Mohammad Nurbakhash, at Ray. Meanwhile, news came from Kashmir that Baba Ismaiel, whom he had appointed as his representative, had renounced the Nurbakhshya Beliefs and had relapsed into orthodoxy. As Shams-ud-din, possessed first-hand knowledge of the valley, Shah Qasim directed him to proceed to there, revive, and spread the Nurbakhshya ideas. Shams-ud-din was however anxious to go to Baghdad and take the place of Maulana Burhan-ud-din who had died. But on Shah Qasim's advice and insistence, he agreed to proceed to Kashmir.

Shams-u-din left Ray about the end of September, 1501, accompanied by a number of Sufis and their families. On the way, he paid a visit to the tomb of Imam Raza at Mashhad. He then traveled to Qandhar and from there proceeded to Multan. There he set out towards the Salt Range, and after spending his winter there, he entered Kashmir early in the spring of 1502 by the Punch Baramullah route.

On reaching Srinagar he won the confidence of Baba Ali Najar who handed over him all his disciples. But the most important convert he made at that time was Mosa Raina, a powerful noble of Kashmir, who gave him money to carry on his work, and land at Jadibal to build a Khanqah. The foundation of the hospice was laid in 1503-04, and it was built the next year. But in spite of the initial success, Shams-ud-din had to face great obstacles lateron.he was opposed by Syed Mohammad Baihaqi, Mohammad Shah's Prime Minster, and by the orthodox Ulema who were hostile to the new creed. Syed Mohammad had, on the advice of the Ulema, opposed the construction of Khanqah-e-Nurbakhshiya by Syed Shams-ud-din, and had only given him permission on account of Musa Raina's influence. However, he raised all kinds of difficulties in the way of Shams-ud-udin's activities, and even began to persecute his followers.

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Shams-ud-din Iraqi therefore left Kashmir with fifty of his followers, and went to Baltistan where he continued his missionary activities, and succeeded in converting many of its Budhist inhabitants to his creed. He remained there until the defeat and death of Syed Mohammad in 1505, when at the invitation of Musa Raina he returned Srinagar. Shams-ud-din's great opportunity came when Musa Raina became prime minister after the fall of Shams Chak. During the period he remained in power, he gave full support to Shams-ud-din in his activities. A further source of strength to the latter was the conversion of Kaji Chak and other Chak nobles. Thus by the time Shams-ud-din died the Nurbakhshiiya had gained a strong footing in he valley. After his death his son Danyal and other of his Khalifas carried on his work."

When Emperor Jahangir was asked for the Noorgakhshia concepts he took the matter seriously and included his stand in his Tuzk. Saying that: Nurbakshias have a separate religious which is against both *Shias* and *Sunnis* and has created a big dissention by its unauthorized changes in worship and behavior. I had sent their *Mota-e- Nurbakhshia* (Book of beliefs) to the scholars of India for opinions, who in reply have unanimously given their verdict that to obliterate and annihilate such a book, is necessary and obligatory. *(translated)*

According to Professor Muhib-ul-Hassan Merza Haider Dughalat, for the uniformity of religion, persecuted the Noorbakhshias to see the peace in Kashmir. Merza Haider Dughalat was close relative of Mughal Emperors like Babar and Himayun and after reaching Kashmir he proved iniquitous for Shias and pursued them strongly but without any proper issue. Profesor Muhib-ul-Hassan writes:

"But the Nurbakhshiyas suffered a great setback in time of Merza Haider Dughalat, who persecuted them thinking that if there was uniformity of religion in Kashmir there would be peace in the country. After the fall and death of Merza Haider in 1551 the Chaks began to play a dominant role in the politics of the valley, and, as a result, the Nurbukhshiyas

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were once again permitted to preach and practice their religion freely. But, meanwhile, a great change had come over *Nurbahkshiya* beliefs. Under the influence of Persia where Shah Ismaiel, the founder of the *Safivad* dynasty (1502-1736) had declared *Shiaism* or the doctrines of the Twelvers as the state religion, the *Nurbahkshiya* took on increasingly the character of a *Shaite* **movement.** It gradually shed its doctrines which were in conflict with *Shiism*, until there was nothing left to distinguish it from the later. Thus the Chaks, who enjoyed a brief spell of power in Kashmir and who had been converted to Nurbahkshiya by the efforts of Shams-ud-din, called themselves Shiites. When Akbar conquered the Valley in 1586, there were still some *Nurbahkshiya* left, but in the course of time they disappeared, some becoming Sunnis, while others embracing *Shiaism*. In the remote areas, however, where external influence had some difficulty in penetrating the Nurbahkshiya's survival, but their beliefs and practices were greatly diluted by the influence of local *Sunnis*"

Noorbakhshia people seem very active in Pakistan and circulate their activities and articles through websites. As mentioned above they show deep devotion towards Mir Syed Ali Hamdani. "Noorbakhshia Youth Federation of Pakistan (NYF) in its Web information claims that Shah-e-Hamdan has visited Baltistan which can be traced from the book 'Zadul Jinnan' the oldest history written by Akhon Sultan Ali of 12th Hijra century, narrating that Shah-e-Hamdan came to Baltistan in the reign of Muqeem Khan the local ruler. The great saint appeared in Kashmir and Tibet. He came to Baltistan through Kashmir in 783H when Muqeem Khan, Maqpoon Bokha and Ghori Thum were the rulers of Khalpu, Skerdu and Shighar respectively. Shah-e-Hamdan's services also extended to Yarqand and Kashgahar where his followers are still in a good number and Awrad-e-Fathiah has been translated in Yagoor the Kashgharian language.

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Sheikh Noor-ud-din Noorani

Sheikh Noor-ud-din Noorani and Hazrat Shaikh Hamza Makhdoom are among the great saints who have contributed a lot to the Kashmir and the people of the valley.

Mir Mohammad Hamdani spent 22 years in Kashmir and got a good opportunity to check and see the all activities that Rishiat was practicing in the country. This was the time when companions of Shah-e-Hamden where active in the country to mobilize the masses to understand and embrace Islam.

His birth

Sheikh Nur-ud-din was born in 779H on Eidul-Azha, His father's name was Sheikh Salar and Sudrah was his mother. His ancestors belonged to Sanz family of Rajas of Kishtwar .Facing the decay Raja Ogram migrated to Kashmir and sought refuge from the ruler which was provided him with the estate of village Ropewan where he also settled. His son Darpawan Sanz lived up to the attack of Zulju in which thousands of people were killed. A prominent person of his family Zanga was also killed leaving a son Honar Senz who hurriedly reached Gudsuth and settled there. His grandson Salar Senz embraced Islam by the efforts of Syed Husain Simnani and became his true follower. Salar Sanz was married to a widow who had two sons from her previous husband, Shush and Gandar by name. The widow was hailing from village Qaymoh where Salar lived with the in-laws in the same village. He would take cows of Reshis for grazing which was sole means of his livelihood.

Sheikh Nur-ud-din was born in their home and was named as Nunda which means in Kashmiri most handsome. He, from his childhood, was most inclined towards a virtuous life and chastity. His brothers would take him forcibly for stealth during the night but in spite of this, he always would save himself from this dirty job. Once when his brothers were burgling during the night and Nunda was waiting out side the house Lala_Aarifa happened to pass from there and bawled at Nunda saying what you will take from this house? Go to the big house of Almighty Allah who is without want. Nunda was extremely impressed by her words and made a true repent forever. However; according to Baba Naseeb-ud-din, Gazi Nunda one day saw the holy prophet Mohammad (peace be upon

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him) in his dream asking for his name. Nunda replied his name is Nunda. The prophet kept own hands on the shoulders of Nunda and said 'when your name is handsome you must not commit wrong things' and prayed for his nearness to Allah. After his dream Sheikh Nur-ud-din felt that his vision was widened from earth to sky and all the secrets of insight were disclosed to him.

His youth

In his youth, Sheikh Nur-ud-din practiced various hard nesses and obstinacies, and adopted a life of consecutive seclusion by living in caves and spending years in Jungles without proper food. If it is historically authentic that he met Shah-e-Hamden during the days of latter's departure from Kashmir his age was not more than eight years.

As a disciple

The Sheikh became disciple of Syed Husain Simnani who advised him to be away from monastic life and live as a true Islamic social being. During his recluse of thirty years his mother, wife and children died one after other and Sheikh himself became emaciated. He never ate any delicious food and would use endive only during these years. Still, after coming to the right track of worship he did not use bread for six years. Once he told that to live in caves and to spend his precious time in Jungles was a great mistake of his life. He spent rest of his life as a disciple of Syed Husain Simnani, Mir Mohammad Hamdani, Haji Baba Ibrahim Adham and Baha-ud-din Gunjbakhish .

Passed away in 842H

The calculation says that at the arrival of Mir Mohammad Hamdani he was 18 years old, and Mir himself had up to this time spent 16 years in Kashmir. Sheikh Noor-ud-din would have become the disciple of Mir Mohammad Hamdani in 811H at the age of 34 years and it was the reign of Sultan Sikendar. Mir Mohammad Hamdani left Kashmir in 817 H when Sheikh Nur-ud-din was 39 years old.(it can be varied some years due to lunar system) Sheikh Nur-ud-din witnessed the reign of Sultan Ali Shah and was alive for 16 years during the reign of Sultan Zainul-aabdeen Budshah. Sheikh Noor-ud-din himself left this world in 842H and Budshah joined his Janazah in Chrar-e-Shareef. According to GMD Sufi

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Noor –ud-din's father Salar Sanz embraced Islam at the hands of Yasman Reshi, the younger brother of Palasman Reshi and Khalasman Reshi. Yasman Reshi traveled far and wide and mostly lived in jungles, and it is said that he used to ride a tiger. His daily food was a cup of goat's milk. Sadra came of a high Rajput family, but her parents having died very early, she was brought up her wet-nurse and in course of time married to a person of humble origin of whom she had two sons –Shush and Gundar. Her husband died after some years and she was left alone. Naturally, of a religious bent of mind, she came under the influence of Yasmin Reshi and embraced Islam and was remarried at the instance of her foster-father, and under the direction of Yasmin Reshi to Salar –ud-din.——
——.Once when Yasmin Reshi was ill ,Salar-ud-din and Sadra went to visit him .Lalla, the great "prophetess" was already there with a present of a bouquet of flowers for the Reshi . The Reshi on Sadra 's arrival gave Lalla's bouquet to her, and it is said that when Noor-ud-din was born and subsequently would not take his mother's milk from her Brest. To Lalla the child was thus attached. This was the time when Syed Hussain Simnani was in Kashmir. Through Lalla the child was brought to the notice of the Syed. Shah-e-hamdan also came in later. Nur-ud-din had thus the happiest surroundings in which he was brought up, and which let to his future greatness as the patron saint of the valley

.When Noo-ud-din grew old his stepbrothers began to trouble him. They were rogues and he was saintly. Once or twice, he accompanied them for work and found that he could not work happily with them. He was then apprenticed to a couple of traders one after the other, but there too he felt disgusted with ways of the world and decided upon renunciation of it, and retire to caves for meditation. It is said that he lived for 12 years in the wilderness subsisting on grass. After that he sustained life on one cup of milk daily, and finally reduced himself to water alone for two and a half years, when he died at

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the age of 63 in the reign of Sultan Zain-ul-abidin in 842AH. 'Shamsul-Arifeen' is the chronogram which gives the date of his death. The Sultan accompanied his bier to the grave. The Tomb of Shiekh Nur-ud-din at Charar-e-sharief , about 15 miles far from Srinagar, is visited by thousands of people at the present day.

The Sheikh and The Hamdani

It is worth to mention that Sheikh Nur-ud-din was given certificate of righteous way of worship from Mir Mohammad Hamdani on 15 Rajab 814H written on deer's Skin with the due stamp and signature which is preserved in Khanqah-e-Moallah Srinagar. Zain-ud-din Reshi, Baba Bam din, Baba Lutf-ud-din, Baba Nasir-ud- din,Shang Bibi and Wahat Bibi were his prominent disciples who embraced Islam by his efforts. The renowned Muslim dignitaries who entered Kashmir during his age were Syed Mohammad King of Balakh and Syed Janbaz Wali from Asfahan. Famous Saint Baha-ud-din Gungbakhish was his contemporary and of the equal status, though Sheikh Noor-ud-din always preferred him and gave him priority.

To live in Jungles was a big mistake

Sheikh Nur-ud-din told once to his disciple Baba Nasar-ud-din that 'to live in jungles and caves was my big mistake. I was thinking that this is the real worship but, listen, I had to know and recognize only one reality, and to live in jungles and caves was not necessary for it. It was mere a great notoriety'. Sheikh Nur-ud-din has place to place criticized the life of asceticism and seclusion. Once he said 'to live in jungles is the activity of monkeys and rats. Only those pious people get eminence from Almighty God who, living with the family pray five times and obtain purification of heart from them.

Sheikh Nur-ud-din was quite different from the nature and disposition of the general Reshis. His teachings are totally according to the Holy Quraan and Tradition. He was both scholar and mystic, and the main reason of this was his company with those who were of great importance in divinity and bearing, and excellent throughout the Islamic world.

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Enlightening events

His life is full of enlightening events. Once he was passing through a jungle. People were cutting the trees unstinted. He advised the people saying that plentiful grain depends upon the abundance of the trees. "No jungle no grain"

Once, some one had organized a feast and People were coming to attend the function. Sheikh, being invited also tried to enter the door, but thinking him, a beggar the watcher stopped him and did not allow. Sheikh Nur-ud-din returned and after putting on new clothes came again and was highly received by everyone including the head of the family. On the time of the feast, Sheikh, instead of hands, dropped his sleeves in the plate. People anxiously asked for this strange action and Sheikh answered that not I, but my long sleeves were invited.

Mosa wani by name, a draper was running a shop. Once Sheikh Nur-ud-din was waiting near the shop and a customer with a piece of cloth went in the shop and said to him to purchase his piece of foreign cloth as he is badly in need of the money. The shopkeeper, with an ordinary interest, gave him some rupees and kept the piece under the bundle of cloth. At the same time, one more customer came and urged for a foreign piece of cloth, which he specifically needed. In return, the shopkeeper produced the piece of the first customer and got the demanded price from him. Sheikh observed this all and said to him, O draper, please shove me in the bundle of cloth so that my price may also increase. The draper was so impressed by this witty remark that he left the cheating and became a true devote of the Sheikh.

A woman, Jiwanmati (Yawanmech) by name, was very famous for her beauty and youth. Wicked persons motivated her to pester the Sheikh so that he will lose his chastity. The Sheikh cast a look at her fairy-faced body, her charm and attraction was mutilated into a black ugly woman. She immediately accepted the conspiracy and confessed the guilt. The Sheikh again looked on her and she came in actual form and became a true devote of the Sheikh.

One a dancer Nandni by name was also motivated by the evil elements to defame the Sheikh and Yasmin Reshi also. She enticed them by her blandishment but could not harm their modest

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character, and after seeking forgiveness became the devote of Shiekh Nur-ud-din Nurani. She had purchased a vast field known as Nondamarag at Bejbarah for the grazing of cattle and maintenance of mystics and ascetics. That is still remembered as her monument.

This has come in the memoirs that when Mir Mohammad-e-Hamdani met the Sheikh, he had become Skelton. There were some female disciples of Sheikh–ul-Aalam also. Mir Mohammad-e-Hamdani saw his physical condition and told. 'Why you have made the horse (body) so weak? Sheikh replied that it was not a topmost horseman and was afraid even of its idea. Bahat Khatun, who also was there, aptly told that God's chosen people do not need the conveyance to reach the goal. Mir Mohammad-e-Hamdani asked who the God's chosen people are. She replied who have gone far from themselves. Mir Mohammad-e-Hamdani again asked, Bibi, are you also among them? She replied if it were so I would have been serving people like you. Mir asked what would be the joy of people like you. She replied that to be free from the suspense of the death of the soul. Mir Mohammad-e-Hamdani was much impressed and said to her that you speak logically but she replied this meeting is precipitous than my conversation and dialogue.

Famous poem

In a famous poem he says that:

Aval Rishi Ahmed Rishi

(The first Rishi is Ahmed Rishi)

Dawom Hazrat-e-Ovais Aao

(The 2nd Rishi is Hazrat Ovias Qarni)

Triyem Rishi Roma Rishi

The 3rd Rishi is Roma Rishi(perhaps who was during the reign of Raja Jasker and lived 322 years)

Churim hazrat Palas Aao

The 4th Rishi is Hazrat Palas

Panchim Rishi Zalka Rishi

The fifth Rishi is Hazrat Zalka Rishi

Shayim Hazrat Miran Aao

The sixth Rishi is Hazrat Miran, may be Mir Syed Ali Hamdani

Satmis Karnam hishi na dishy

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7th is ascribed to me
Bokos Reshi me kiah naao
But how come I be a Rishi?
The family of Sheikh Nur-ud-din. AR:
1. Raja Oograsnz
2. Drupta Sanz
3. Zanga Sanz (killed in Zulju's invasion)
4. Hanar Sanz. (Lived at Gudsutthu)
5. Slar Sanz and Sadra (parents Of Sheikhul Aalam)
6. Sheikh Noor-ud-din RA
7. Zaided (wife)
8. Baba Haider and Zoon Ded (son and daughter)

Close disciples

1.Baba Bam-ud-din,(Bomsad of Bamzo),2.Baba Nasar-ud-din,3.Baba Qayam-ud-din 4.Lacham Rish 5.Baba Ghulam-ud-din, 6.Baba Gulab-ud- din (Khul Narwaw)7.Badar-din Sadur din(Pargana Bangil)8.Diti Rish 9.Sozan Rishi(Yangerwari) 10.Baba Lacha Rishi 2nd.11. Moulana Naik Rishi 12.Zain-ud-din Rishi (Zia Singh of Banderkote Kishtwar-Aishmuqam) 13.Sangram dar 14.Baba Latif –ud-din (Avat Raina, ruler of Mareo-Advan, Poshkar, Beru) 15.Baba Qutb-ud-din Rishi 16.Rupa Rishi Suda Rishi 17.Baba Taz Din 18.Shanga Bibi(Yawan Mech) 19.Bahat Bibi Duhat Bibi 20.Sela Bibi (1)21.Sela Bibi(2) 22.Deta Bibi 23.Sad Sherkenth (pompore) 24.Baba Feroz Reshi etc

Bud Shah (Zain-ul- Aabdin)

Bud Shah (Zain-ul-Aabdin) who participated in burial procession of the Sheikh, ruled for half a century (1420-70) and these 50 years proved very peaceful for Kashmir. He established good relations with Central Asia and Arab countries. Shah Rukh, the son of Timur provided him great scholars. Budshah was himself a learned man and patronized Art and Culture. In his last days, he loosed the mental balance and his expression was not meaningful. He died on 12 May 1470 Friday, leaving his sons in a tussle of power. 'Zain-ul-Abdin, says GMD Sufi "was singularly unfortunate in having unworthy sons, when they displayed an evil disposition to each other, the Sultan sent the eldest, Adham Khan, with an army probably in 1451 AD to little Tibet, which was in those days to Kashmir as Algiers or Tunis was to France. During the later part

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of the century, he dispatched the second son, Haji Khan, to subdue Lohrkot. Bud shah established a Translation Bureau, proved a great patron of education, introduced and developed arts and crafts, built great tombs and mosques and founded famous towns like Zanakot and Zanager etc

His justice

Once, a prince during of his visit in river Jahlim aimed his bow at water jar of a Hindu woman. The report came to Budshah who immediately went to her home and apologized to her parents. A Muslim courtier in intoxication killed once a non-Muslim. The Sultan made him mounted on a donkey making his body black and ordered to brandish him round the city to serve a warring to others. The Sultan declared that any person be a common person or courtier and found guilty can not be given any favor and cannot be spared.

Renowned Scholars

Renowned Scholars like Mir Shams-ud-din Indrabi and Mulla Abdul Kabir, the teacher of the Sultan reached Kashmir in the reign of Budhshah. Mulla was appointed as Sheikh-u-Islam including the post of Director of Pearl-store. Mulla also headed a residential school established by the Sultan. The Sultan opened a University at Nowshehra, a college at Zainagir in northern Kashmir and one school at Sialkot. Professors and teachers like Hafiz Baghdadi, Mullah Parsa Bukhari, Mulla Jamal-ud-din Kharzumi, Mir Ali Bukhari and Mullah Rashidi were teaching in the University. The wife of the Sultan after disposing of her ornaments to help the students who, in spite of their zeal and will, were not able to continue their education. Encouraged the trade between Central Asia and Kashmir established an academy to translate Sanskrit books in Persian and Persian books in Sanskrit. To please Hindus he removed ban from *Sati* and imposed ban on cow-slaughtering. He also appointed Non-Muslim Judges for deciding the matters of minority and offered high posts to Hindus

Contacts with the Muslim world

Kashmir was lucky for its contacts with the Muslim world particularly Central Asia, Afghanistan, Iran, Syria and Iraq. The Islamic Saints who migrated to Kashmir were from these countries. This was the time, when regions like Kashghar, Bukhara, Tashkent, Samarqand, Tajikistan, Uzbekistan, and Kashghar were the centre

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of Islamic art, thought and knowledge; and Muslims would go and settle according to their choice in any Muslim country and join the cultural and educational institutions for higher studies. Thy also would utilize the trade facilities and communication prevailed among the trade centers of the Muslim world. No doubt, they were not pure Islamic states but even then would encourage and popularize the Islamic values including cultural traditions, laws and architecture. Universities, Colleges and Madaris of the world fame were functioning in these countries and the social family matters were decided by the Sheikh-ul-Islam. Teachers were called Aakhoon and professors Mulla and these professional names are used still in Afghanistan and independent Muslim countries of Central Asia. These names were also designated in Kashmir during the Muslim rule. Unfortunately, after the downfall of Muslim rule and aggression of Russia and China under the leadership of Communism these titles were abased and defamed. Muslims even could not retain the status of these respectable posts. Nonetheless, once the Mulla was considered a symbol of grandeur of Islam. The first-rate scholar and top Islamic dignitary who brought all the authentic Hadieth together and collected Sahee-Bukhari was Imam-e-Bukhari of Bukhara the famous province of Central Asia.

Haider Shah

Budshah's son Haider Shah ruled from 1470 to 1472AD. His original name was Haji Khan. He died on April 13, 1472. He, according to Lawrence, 'was a drunkard whose weakness gave the Chaks the opportunity for the aggrandizement of power.' Sufi says "from the very outset he abandoned himself to a life of debauchery and licentiousness. In other words, he completely proved himself to be the reserve of his father and entirely left the administration in the hands of Bahram Khan. He tarnished his fame by showing undue favour to a barber, Booby by name".

Hassan Shah

His son Hassan Shah ruled up to 1484 and died on April 1484 Sultan. Hassan Shah established a grand library and opened a school 'Darul-shaffa' were teachers like Aakhoon Mulla Darvesh, and Sheikh Fatahullah worked for years together. Famous Kashmiri Muslim Saint Sheikh Hamzah Makhdoom received his education from this school. Daresgah-e-Mulla Hyder was established by King

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Jahangir in Gojwarah. And Khawja Khawand Mohammad Naqashbandi laid foundation of 'Madras-e-Khajgan during the reign of King Shah-e-Jahan where Mulla Haqdad of Badakhshan worked as principal. Nawab Inayat Khan Nazm-e-Kashmir opened 'Madrasa Syed Mansoor' a reputed school of that time. During his last days he asked his wazir Syed Hassan to recall Adham's (his uncle's) son Fateh Khan from Punjab to be his successor for his sons, Mohammad, Hassan and Yousf who were minor, but his wife declared 7 years old Mohammad as Sultan. Hassan Shah was a great Builder. He reconstructed Jamia Masjid and Khanqah-e- Moalla. It is said that at Hassan Shah's court there were twelve hundred musicians, and an equally number of concubines. The king completely ignored his *duty* to his subjects. His ideal of kingship, as mentioned by Sufi, 'solely consisted in a life of voluptuousness. He seldom found time to inspect the army to administer justice; on the other hand, he deputed someone from among his nobles to inspect the army. Anarchy consequently prevailed in the country.'

Fateh Khan

Fateh Khan entered the Valley in 1486 and was proclaimed as a ruler and titled Fateh Shah .Mohammad Shah was confined in his palace and provided all facilities. Fateh Shah ruled up to 1493. He, as written by Sufi ,'was unequal to the task of restoring peace and tranquility. His reign brought the Chaks to forefront, and this led to the undoing of his own authority and finally the extinction of his own family as the dominant and ruling factor in Kashmir." Fateh Shah, who had been confined in his palace, was released and declared Sultan for the 2nd time .Fatah Shah reorganized his followers and attacked Mohammad Shah who fled to Nowshehra and left throne for Fateh Shah who ruled again up to 1514. He once again lost his throne, proved successful in getting the support of Chak nobles, recovered the throne only after 9 months, and ruled up to 1517. Kaji Chak displayed most important role in this campaign. Fateh Shah died in exile at Nowshehrah after a year Mohammad Shah caused his remains to be interred by the side of his father Adham Khan.

The cap of Shah-e-Hamdan

'The cap which was a gift from Mir Syed Ali Hamadani, was according to Fateh Shah's wishes, also buried with him' says

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Sufi. Mohammad ascended the throne as Mohammad Shah and ruled up to 1486. Mohammad Shah, during his exile sought support from Sikendar Lodhi and with the help of Kaji Chak again occupied the throne. Since Mohammad Shah had allied with Shams Chak he had to gave up his throne and retire to *Mushaharah.*

Mohammad Shah

Mohammad Shah again came to the power on third time and ruled up to 1515. He, as mentions GMD Sufi in his famous book 'Islamic culture in Kashmir

> 'Regained his throne through the exertions of Syed Mohammad Biahaqi whose keen eye did not fail to detect the rising power of the Chaks, He discovered further possibility of danger from the same tribe in their Shiate tendencies which had been successfully promulgated among them by Mir Shams-ud-din Araqi who had found for himself an asylum in Kashmir against the punishment of exile inflicted upon him by the governor of Khorasan. So successful was his propaganda that all the big chiefs among the Chaks , particularly , and the public in general had willingly embraced his doctrines. Therefore, Syed Mohammad perceived a danger in his preaching, which he thought, would add religious fervor to the Chak opposition whose embers were still smoldering. He can, therefore, be executed for banishing Mir Shams-ud-din. But as this step had been taken too late, the Chaks felt the compulsory exodus imposed upon their religious leader, and, in their turn retaliated by setting an intrigue with Fateh shah and Shams Chak.' Sufi confirms patriotism of Kaji chak saying that 'it was during Mohammad Shah's rein that Babur, the founder of the Mughal dynasty in India, taking advantage of internal confusion, sent his army to attach Kashmir. Kaji Chak, who had already retired from state affairs, was fired with patriotism and moved to meet Babar who had to retire before the onslaughts of Kaji Chak. This success re-installed Kaji Chak in the king's favour, but this time he deposed him and put Ibrahim Shah, Mohammad Shah's son and his own nephew, on the throne. But, as further says Sufi "when Kaji Chak considered himself to be free enough, he imposed on the whole of Kashmir Shiate

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doctrines once promulgated by Mir Shams-ud-din Iraqi. In this respect, he took upon himself the role of Musa Raina, and offered a treatise of Mir Shams-ud-din as a code of law for all subjects."After becoming a most powerful person Kaji Chak imprisoned Mohammad Shah and his nobles and cleared the way for Ibrahim Shah S/O Mohammad Shah to be the Sultan of Kashmir. Ibrahim was only a showpiece and actually, the power was in the hands of Kaji Chak. Ibrahim ruled from 1528 to 1529.A noble of Kashmir, Abdal Magrey who was residing in Babur's court got help of a large army under the command of Sheikh Ali Beg and Mohammad Khan both Mughal nobles, appeared in Kashmir. Ibrahim to his best tried to resist but after suffering a heavy loss fled from the country. To decrease the influence of Kaji Chak exiled nobles seeked help of Babar and declared Nazuk Shah S/O Fateh Shah as Sultan who ruled from 1529 up to 1530."

Sultan-ul-Aarifin

Sheikh Hamza Makhduum

Background

Raja Malchandra belonged to Sorajbansi dynasty and established his government in Nagarkot (Kangdah). His son Somchandra could not resist rivalry of his relatives and fled to Kashmir seeking refuge from Raja Jaichand of Kashmir who took him under his protection and gave him estate including the post of commander-in-chief of his army. His successors continued this post up to 725H. During the invasion of Zulju Raja Sehdev fled to Kashtwar and his chief Minister Ramchandra who was from descendents of Malchand got refuge in a fort and afterwards killed in a night attack by Renchana and his native people. However, Renchan after getting the throne offered to his son Rawanchand to work with him and designated him as minister and commander-in-chief with the title of Raina which means Minster or Courtier. Rawanchandra along with his friends and relatives embraced Islam. Himmat Raina, famous commander-in-chief of Budshah belonged

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to Rawanchand's dynasty while his [illegible] was also a courtier and father of [illegible] influential and talented person and was [illegible] of the government was killed by Malik [illegible] teenaged son migrated to Tujar [illegible] Baba Usman Raina was his fortunate son [illegible] Sheikh Hamza Makhdoom. Sheikh Hamza [illegible] rise of many Kings and Sultans during his life time.

His birth and education

Sheikh Hamza Makhdum was born [illegible] Noor-ud-din Noorani passed away.

As a tradition after spending some [illegible] he was playing instead of going Maktab [illegible] and beat him. From this day he pledged [illegible] again. He went to see Fatahullah son of [illegible] spiritual teacher of Raina family and learnt the Quran [illegible] in the monastry of Shamsi Chak. From here he [illegible] school of Baba Ismaiel Kubravi in Srinagar. [illegible] where renowned scholars like Baba Fatahullah [illegible] Mulla, Hafiz Arabi and Mulla Latif were teaching [illegible] subjects like Qraan, Hadith, Tajweed (pronunciation) [illegible] Jurisprudence and exegesis of al-Quran and [illegible] Hamza qualified all these subjects and got [illegible] Persian languages. He also spent some days in [illegible] Chak at Kamangarpora, and enjoyed the days in learning [illegible] renowned scholar Syed Jamal-ud-din Bukhari [illegible] stayed at Khanqah-e- Malik Ahmed [illegible] his service and spent his time to collect the spiritual [illegible] him up to his departure. It was prime youth of [illegible] 32

Political conditions

Budshah ruled for 51 years from [illegible] Shah up to 880, Hassan Shah up to [illegible] 895, Fatch Shah up to 898 Mohammed Shah [illegible] and Sheikh Hamza was born during his reign [illegible] and disappointed kings and sultans [illegible]

Fatch Shah ruled 2nd time up to [illegible] Shah 3rd time up to five months. Fatch Shah [illegible]

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Mohammad Shah 4th time up to 934H, Ibrahim Shah up to 936H, Mohammad shah 5th time up to 944H. Shams-ud-din up to 545H, Ismaiel Shah up to 947, Ibrahim Shah for months, Nazuk Shah up to 958H, Ismaeil Shah 2nd time up to 960H, Habib Shah 961H, Gazi Chak up to 970H, Husain Shah Chak up to 978H and Ali Shah Chak up to 987H, the reign when Sheikh Hamza Makhdoom passed away in 984H.

As already mentioned Sheikh Hamza Makhdoom observed political vicissitudes of the country during his whole lifetime. Bulbul Shah, Amir-e-kabir, Syed Mohamad Hamdani and Sheikh Noor-ud-din Noorani and other hundreds of preachers had introduced the Islamic thought of Ahl-e-Sunnat wal-Jama'at, people were not aware of the Shaiate .After the forty years of Sheikh Noor-ud-din's demise, and before eight years Sheikh Hamza was born, renowned Shia scholar and preacher Syed Shams-ud-din Iraqi entered Kashmir in 892H.

The history has always witnessed the internal conspiracies of the palaces often becoming the cause of bloodshed and decline of the kings and dynasties. The same happened with the Shahmirs who after their fall vacated the throne for Chaks. This dynasty in spite of patriotic nature and loyal to the country could not maintain it's political and religious balance and displayed a notorious role against religiously influential dignitaries and compelled them to be exiled. The most famous Muslim Saint Shiekh Hamza Makhdoom was exiled to Beru; Baba Daud-e-Khaki reached Multan and Baba Fatahullah to Syalkot. A great tragedy, which the historians have recorded, was the brutal killing of the Chief-Justice Qazi Mosa by the orders of Yaqub Chak. The dead body of Qazi was chained with the tail or leg of an elephant and whirled throughout the city. The Prominent Kashmiri scholar and writer of international academic fame Sheikh Yaqub-e-Sarfi, who would deliver his speeches at Drugjan Jamia Masjid, where thousands of people would come to listen him, on hearing the sad and heart breaking news of the killing of Qazi Mosaa, was so shocked that he raised the banner of revolt against the ruler, and prepared a delegation to leave for Delhi to meet the Emperor Akbar. The delegation headed by Sheikh Sarfi submitted a detailed report to open a way for Royal help to crush the injustice done by the Chack ruler in Kashmir.

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Makhdoom Mandal

Sheikh Hamza had selected Mukhdoom-Mandal to deliver his speeches, purify the devotees from un-Islamic deeds, teach his disciples and listen to the needy people regularly. Besides, he also would go to the towns and villages to meet people to cure their mental and spiritual diseases and would stay there to watch their activities and make people prepare to build mosques. Mosques at Nadihal Bandipora and Tujar Baramullah stand as his memorial up to this time. During his last years he stayed at Koh-i-Maran in Zakir Masjid performing prayers and austerity day and night.

Passed in 984 H

Sheikh Hamza Makhdoom passed away during the reign of Ali Shah Chak in 984 H. Syed Ahmed Kirmani, Mohammad Tahir Rafiqi, Haji Ahmed Qadri and Sheikh Yaqub Sarfi were his contemporary Muslim Saints. Sheikh Baba Daud-e-Khaki, Hardi Reshi, Mir Baba Tulmuli Feruz Ganaie, Mullah Ahmed Chagli and Baba Ali Raina Mulla Shams-udin Paul were among his prominent disciples.

Dynasty of Sheikh Makhdoom

1.Raja malchander(Ruler of Nagar kot) 2.Raja Sosran Chander (Minister Of Raja Jai Singh) 3.Gakha Chander (Minister)4.Balad Chander(wazir) 5.Sangarm**Chander** (wazir) 6.RamaChandar (Wazir,killedby Ranchen) 7.Ravan Chander (Wazir or Rainaa ,Brother of Kota Rani) 8.Daulat Raina.(Minister of Sultan Skendar) 9.Abdal Raina 10.Ahmed Raina(Minister of Budshqah) 11.Jahangir Raina(Minister of Hassan Shah) 12.Zaiti Raina-(shifted to *Tujar*) 13.Usman Raina (Father of Sultan-ul-Aarfin- Sheikh Hamzah Makhdum).

Teachings of Sheikh

Teachings of Sheikh Hamzah Makhdoom are a treasure of guidance and leadership. God had bestowed upon him His manifold favors. His memory was so matured and so accurate that whatever he would read, would never forget it. He says that when, during my child hood at Khanqah-e-Malik Shams Chak a pious and virtuous old man was my roommate, He always would awake in the midnight recite Sura Kahaf of the holy Quraan. Once when I disclosed to him that I have remembered this whole Sura he

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was amazed on hearing this. The Sheikh had full memorization of the holy Quran, and according to Baba Daud-e-Khaki the Sheikh had complete hold on the phonetics and declamation of the holy book. He further says that if any time I recited any part of the holy Quran before the Sheikh, he would point out my mistakes and when I used to open and consult Quraan to check them, I would find all of the pointed out mistakes correct. Not only this, whatever the comments, meanings and explanations sheikh suggested all would be according to the books of commentaries of the scholars.

Sheikh Hamza Makhdum was fully aware of the concept of cleanliness and purity ordered in Islam. Sheikh himself says "I, for last 20 years, continuously take bath at the end of the night, and also take it three times daily. Remember, to bath is such a worship which is liked, popular and acceptable in every religion. It is an effective means of insight cleanness. Once all the rivers and canals were frozen during the pinching cold of winter. I went to bath in a bagnio to take use hot water but deeming me a thief the in-charge did not open the door. Time of supererogatory prayers was sharply passing and I immediately ran fast and after cutting the ice jumped in to the river, and by the grace of God almighty, the chilly water did not affect my body.

Sheikh made Hardi Reshi eat meat under his orders and use rich dress. He declared superstitions untrue, opposed and exposed the hypocrates, advised to work hard continuesly, observed personal hygine, and cleanliness and instructed to take lawful food and to lead pious and pure life.

Sheikh Hamza Makhdum was always submerged in the love of God. Baba Daud-e-Khaki records that the Sheikh once told "if my age is not more than 45 years, but I have lost my tooth and my Hair have turned white. People of my age, for their black hair and strong tooth seem young. the reason of my oldness is because of my continued meditation and mystic practices which I adopted from my prime youth. The Grief for the hereafter has turned me old and it is the only grief, which makes a person old'

Baba Daud-e-Khaki says that Sultanul Aarifin was very self-restraint. Any time when Ministers and nobles would come to see him, he never responded as a subordinate or shows a 'standup' to them. He never showed any formality in receiving or

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biding farewell to them and never arranged any special feast. Once I requested that nobles and officials are habitual of respect and honor, your inattentiveness, disregard and indifference might have proved very trying for them. He said 'brother, if it is tying for them, they must not come. I am never fond of their company and friendship. The fact is that my God shows me actual picture of such poor people, and in spite of their authority and high profile I see them in cast-off cloths, miserable condition and like destitute; and this is the real position in which they will be in the day hereafter. Believe me, if you will see them with intrinsic eye you too will feel shame to look upon them.

Dislike for music

The Sheikh's dislike for music can be understood in such an event that once he reached such a place where a gathering of music was well set. The time of Nmaz was nearer. He told that if My *wazu* has not broken, but on hearing the un-Islamic music accidentally I must make my *Wazu* again, and if there would have been a good time up to Namaz I would have bathed too.

A revolutionary man

He was a revolutionary man and not a recluse only. He spent his 20 years with meditation in Khanqah of Malik Shams Chak. He says, 'during these years I had cutoff my relations with the people till my God bestowed upon me the great, grand and immortal state of satisfaction of mind; and I was ordered to come to the public and be with the people for the people. And by the grace of Almighty God bad company of no one can affect you now. After this, I left Khanqah and came among the people to guide and educate them to differentiate the commands and prohibitions of God. The Sheikh disliked the facile, hypocrite and erring *Darveshs and* would say 'there are hypocrites in our time who actually are materialists and fond of rank and position; go to rich people with features of the beggars and feign their artificial mysticism , though these mean people have never turned their head towards the spirituality'.

Against superstitions

His great contribution was that he prevented the people from hallucination and forsake superstitions He, during his stay in Nadihal, built mosques at the places like Bied trees, Bachi-nag,

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Karora, and Barrar where people would never go for the fear of ghosts. But Sheikh Hamza along with his devotees cut the trees, cleansed the places and constructed the mosques and bathrooms.

He always abstained from prohibited wealth. According to Khaki the Sheikh spent his life in trust of God. He even did not use his contrivance and choice to bother for his food and cloths. Any person provides any gift from *hraam* income immediately would feel heaviness in his temperament and his incite would inform him about the nature of the gift. He would never accept such prohibited things, and if any doubtful diet would be brought to him, it, in spite of intensive appetite, would never pass through his throat.

His conditions to accept the invitation

He had put some conditions to accept the invitation. As-1. The person who invites should have legal *Halal* income. 2. He must be God-believing person and of a good character 3. He must not have intentions to keep the invited under obligation. 4. He should have not invited for his fame and name, 5. The person who invites must not have any personal and material intension. 6. Only virtuous and pious people are allowed to participate in the function'.

The Sheikh was bestowed with satisfied self and soul. He says 'God has guided my soul towards such a goal of satisfaction where I have no want and desire of this world. it doesn't make me restless and my mind and heart isn't tantalized for anything. However, it is true that sometimes I demand anything from my true friends who have devoted and endowed everything for me. I do not take anything unnecessarily and accept it as an inevitable need; and to save myself from the diseases like boast, fame, hypocrisy and continence. Moreover, I like to make my friends partner in virtuous deeds and provide them a chance to learn lessons for spending the legitimate earrings in the way of Allah.

The Sheikh used to wear the cloths according the teachings of the Prophet. Someone argued him for not wearing a particular dress; the Sheikh told that the Prophet PBUH was not committed for any particular dress. To wear cloths of every kind and be not habituate of a particular style and fashion is more traditional. One must care only the dress must not be of silk and saffron color.

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Chaks

Little is known about the Chaks, says Lawrence, he writes:

"Their pluck and patience suggest that they were not of the same blood as the Kashmiris, and it is said that they came from the country of Dards. Legends point to the fact that the Chaks came from the north. In Utter Machipura the lovely pool of Trihgam, one of the most beautiful scenes of Kashmiris, is said to have been constructed by Maddan Chak. At Regipura, in the same neighborhood, are the remains of an old Chak city.....the Chaks were Shias and for the first half of the sixteenth century they gradually increased their power, subduing their rivals the Magryes and Rainas, and at last, in 1556, A.D. Gazi Khan, son of Kazi Chak, was practically king, the nominal kings of the line of Shams-ud-din being mere puppets. These Chaks, brave as they may have been, were not the men to found a stable dynasty. Ghazi Khan was a tyrant to the Sunnis, while Yousf Khan, who came into power in 1580, A.D., married a peasant woman and gave himself to pleasure. He was the first ruler of Kashmir who discovered the charms of Gulmarg. He was unwise man and quarreled with his minister Sayed Mubark Khan, who promptly turned him out of Kashmir. Yousf Khan's son Yaqoob was a different stamp of man, and in 1582, when Akbar made his first attempt on Kashmir, he got together a force of the Bombas and Kukas, who lived in the Jehlem valley and defeated the Mughals with great loss, though it is right to add that scarcity of food in the invading army and heavy rains which made the country impossible, helped to the root of Akbar's troops. Yousf Khan had from the first wished to acknowledge Akbar, and it is to the credit of Yaqoob Khan to that he withstood his father's weakness and declined to yield Kashmir to the Mughal. After his temporary success Yaqoob Khan became very cruel to the Hindus and Sunnis, and they sent representatives to Akbar, who promised them religious tolerance and the ambition of the slave trade, Merza Qasim was dispatched with a force

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to Kashmir via Rajuri in 1585A.D."

Sufi, however says,

"All through their carrier either as patrons of a particular king or wielders of regal authority they did not give much promise of their statesmanship. They were, nevertheless, clever at intrigue. They owe this to their credit that they were good soldiers on the battlefield, and their exploits thereon cannot be easily forgotten. Their patriotism and martial spirit stood Kashmir in good steed, and one can therefore conveniently hazard the statement that but for them Kashmir would have unanimously fallen an easy prey to the ambition of Babur and his immediate successor"

Gazi Chak

Gazi Chak Became active and blinded Dawlat Chak after defeating him and became Prime Minister. He also enthroned Ismaiel Shah, but in 1557 he placed his son Habib Shah on the throne. Gazi Chak, in 1561, dethroned Habib, proclaimed himself as Sultan, and laid foundation of Chak dynasty. "he was a just but a stern ruler' says Sufi. "In meeting out the justice he showed no compassion even to his kith and kin. While accompanying the Sultan once a servant belonging to his son Haider Khan plucked Unabs from a tree. The Sultan observed this act of pilfering, and had the delinquent's hands cut off which both grieved and incensed Haider Khan. Later on, when Ghazi Chak sent Mohammad Malik the youth's uncle, to admonish him for the sullenness he had displayed, the youth in a fit of rage stabbed his uncle. On this Ghazi Chak caused he to be hanged and his remains were exhibited on the gibbet for eight days." *Hakim Ghulam Safdar, the author of Shian-e-Kashmir (urdu) says that:*

Ghazi Shah was himself a Shia and Shaiate got great progress in his reign. People enjoyed complete religious freedom Hindus, Buddhists and all the sects of Muslims performed their religious duties with out any fear.'

(Translation)

Hussain Khan

His brother Hussain Khan dethroned him in 1563 and announced himself as king of Kashmir. He ruled up to 1570. He

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divided the days of the week on the following calendar. Monday in court-Tuesday for hunting- Wednesday with army-Thursday among musicians and friends-Friday with Ulemas- Saturday with Hindu and Budh priests and Sunday with Sufis. "He was comparatively a mild ruler, less bigoted than his brother and solicitous about the well-being of his subjects", says Sufi. He further writes:

Yousf, a Shia fanatic

"In 1568 A.D. Yousf, a Shia fanatic, attacked and somewhat seriously wounded Qazi Habib, a Sunni, who was saved from being killed by Moulana Kamal, his son-in-law. The king issued orders for Yousf's arrest. Although the Qazi himself averted that he had only been wounded, a jury of divines consisting of Mulla Yousf, Mulla Feroz and others appointed by the king, had Yousf stoned to death. Soon after there arrived in Kashmir an embassy from Akbar's court by name Merza Muqeem and Mir Yaqoob, both of Shia persuasion. The Sultan welcomed them in person, and had his own tent pitched up for their reception at Hirpur whence they proceeded in a boat to Srinager, and were lodged in the house of Hussain Magre. Merza Muqeem committed an act of great indiscretion by interfering in this matter which was purely an internal affair and should have been settled by Hussan Shah himself who had the temerity to leave the city on this occasion. The Merza made over the divines who had acted as Judges in Yousf's case to Fetah Khan who had them executed and further treated their bodies in a manner not worthy of a Muslim. After his return, Hussan Shah gave suitable presents and also his daughter for the Emperor Akbar to wed. A deputation of Kashmiris waited upon Akbar to report this matter and seek redress at his hands. On Muqeem's return, Akbar had him executed, and sent back Hassan Shah's presents and daughter. Hassan Shah received such a shock at Akbar's indignation that as a result of it and also as that of his son's death he did not survive more than a few months."

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Shia version

Safdar Hamdani, author of '*Shiaan-e-Kashmir* '(Urdu) gives a different version of the situation. According to him:

"The head Imam of Jammia Masjid Qazi Habibb was a fanatic Sunni who hated Shias. Once going on his horse, Yousf Mir met him in the way and the Qazi intentionally, abused the Shias and lashed his head, which made Yousf furious, and in return, he attacked Qazi and wounded him by his sword. Ali Koka and Dati Koka got permission of the king to consult Qazis for the final decision. They called Qazi Musa, Mula yousf Almas and Mula Feroz and got their verdict to execute Yousf Mir. A group of Suni Ulamas claimed that the execution of Yousf was not religiously legal. Qazi Zain-ud-din and Mulla Rzi explained it to the nobles till the case came in the notice of the king who handed over the matter to Merza Muqeem, already present in Kashmir as ambassador of King Akbar. Muqeem, after consulting the all famous Ullema and Qazis , probing the case in presence of the accused Qazis, coming to know that the conspiracy was made by Ali Koka and the king had not ordered for the execution of Yousf Mir, Qazi Abdul Gafoor Hanafi and Qazi Zin-ud-din Shafie ordered to take the Qisas and execute Mula Yousf and Feroz Ganaie. After this, Ali Koka sent a delegation of Sunni dignitaries to Emperor Akbar who, without any investigation, executed Merza Muqeem immediately on his arrival to Agrah. Akbar also killed Merza Yaqoob who had gone as ambassador from Kashmir along with Merza Muqim. "*(Translation)*

Hussain Shah Chak

For not to quarrel with his opponents, Hussain Shah Chak abdicated and sent his Crown to Ali Khan who, very patiently waited up to the death of Hussan Shah (1570) and proclaimed himself as the king of Kashmir. He tried to be in good terms with the saints of Kashmir.

Yousf Khan

Injured during a polo game and realizing that his death is nearer he proclaimed his eldest son Yousf Khan as ruler in 1579.Sufi

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says that "Ali Shah received Qazi Sadur-ud-din and Moulana Ishqi, Akbar's Ambassadors, with a message of matrimonial alliance and sent his niece with presents. He also included Akbar's name in Friday sermons and struck coins in his name, which definitely meant that he owned Akbar as his suzerain." Hakim Safdar Hamdani declares him most balanced king saying that 'the king banned all the brutal punishments like cutting of limbs and making blind. He enthusiastically used to honour Baba Daud-e-Khaki and Baba Hardi Reshi.'

Syed Mubark Baihaqi

"Yousf Shah appointed Syed Mubark Baihaqi his minister and soon abandoned himself to a career of voluptuous life which estranged his minister who resigned his post. Mohammad Bhat was appointed in his place and the king continued to his voluptuous life in the company of a singing woman of ill repute." writes Sufi. The nobles sought help from Syed Mubarak who advised them to avoid rebellion. The nobles dethroned the king after a short time and Syed Mubark was declared as Sultan. Youf Shah fled to Thanah and stayed there to observe the situation. Mubark was a pious and influential noble of that time.He sold off all the crown materials and distributed the income among poor people. Syed Mubarak did not act upon the wishes of the nobles which they believed. With the result they managed to retire Syed Mubarak and appointed Lohar Chak, Nephew of Hussan Shah, as the king. Meanwhile Yousf Shah, who fled Delhi, met Emperor Akbar, sought and got help and returned along with an army headed by Raja Man Singh and Merza Youf to destroy the position of Lohar Chak. However, Sufi accepts that:

> "Yousf Shah, on suspecting that Akbar would usurp the kingdom himself, was now smitten with remorse for unnecessarily seeking foreign help, and he left Raja Maan Singh and Merza Yousf behind on the pretext that it would be better for him to march alone with a view to sound his countrymen"

Yousuf Shah imprisoned

After a long struggle Yousf Shah succeeded in getting the throne and becoming Sultan in 1580. Akbar sent an army to arrest him and see the state in his favorite hands. Yuosf Shah surrendered

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and was arrested by the Mughals on 14.12.1586. Yousf Shah was presented to Akbar by Raja Baghwan Dass on 20.3.1586. He was imprisoned and released after two and half years and sent to Bihar with Raja Maan Singh with a monthly allowance of Rs.12500. He could not see his most beloved Haba Khatoon and died in exile on 22 September 1592 and was buried in Pargana of Biswak

Yaqub Shah chak

His son Yaqoob Shah proved hostile towards the Sunnies and ordered the Imamas to include Ali with the Azan. He also ordered to kill Mosa the Chief Imam and this cruelty started the unrest again and prominent religious leaders of the Sunnies proceeded to the court of Akbar to invade Kashmir. Mughals entered Srinager city on 14 October 1586. On the Visit of King Akbar to Kashmir in June 1588 Yaqoub Shah surrendered before him and he was sent to Raja Maan Singh to meet his father Yousf Shah in Jonpur and was kept in Rohtak. After his father's death his Jagir was transferred to Yaqoob Shah. He died in 1593 and his body was carried to Biswak and buried near the grave of his father Yousf Shah.

'Yaaqub Shah was a very brave and undaunted king says Haider Hamdani in his History'. He mentions a wonderful event that:

> 'Akbar had heard about the bravery of Yaqub but had not seen. To test his valour Akbar ordered to see Yaqub Quarreling with a drunken elephant. Quarrel started and Yaqub was empty handed but as the elephant came to trample on Yaqub, he caught the tail of the elephant so strongly that the elephant could not move till the quarrel came to an end. The Emperor thanked God for his conquest of Kashmir saying that in such a country where like Yaqub Shah Valiant does exist it is very difficult to obtain a victory there.' *(Translation)*

Petition to Emperor Akbar

Sufi writes that "the first minister fought suffered for his treachery. 'His second minister Mohammad Butt so relentlessly persecuted the Sunnis that Shaikh Yaqub Sarfi and Baba Daud Khaki petitioned for help to Akbar and entered the following covenant with him:

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1 That the ruling prince shall not interfere with the religious affairs, the purchase and sale of commodities, and the rates of cereals.

2 That the dignitaries and officials of Kashmir shall have no Kashmiri male or female as a slave.

3 That the inhabitants of the country shall not be molested or oppressed in any way.

4 That the nobles of Kashmir having been a source of mischief shall have at present no share in the administration.

An army with forty thousand horse and twenty thousand foot headed by Admiral Mirza Qasim entered Kashmir on 1506 A.D.

It was the time when Mughals entered the valley and nobles became very powerful than kings and again after one year Mohammad Shah on fifth term was made Ruler but actually the state was divided among Abdal Magre ,Lohar Magre, Regi Chak and Malik Ali. After getting gifts and presents Mughal troops agreed to leave Kashmir.

Merza Haider

Merza Mohammad Haider 'who, says Mohibbul Hassan, 'was cousin brother of Himaun (their mothers were sisters) born in Tashqand, entered Kashmir in 1532 on the advice of Sultan Saied Knan of Mughalistan, he came from Ladakh and left Kashmir in March 1533. Merza Haider again entered Kashmir in November 1540, set up Nazuk Shah as king and divided the kingdom in three parts for himself, Abdal Magre and Regi Chak.Kaji chak got help of 5000 troops from Shershah and attacked Merza Haider but his 3000 soldiers defeated them. Kaji Chak died in 1544 and Regi was killed in 1546.

Keeping Nazuk Shah as king practically Merza Haider worked as a ruler of Kashmir. For his several political mistakes he was disliked by some nobles like Eidi Raina and Malik Mohammad Naji and a conspiracy started against him with the result he was killed in October 1551.Merza Haider's family, his sons and others were allowed to leave with honour and go to their home with all their property untouched. His views can not be accepted in Toto for the reason that 'he also espoused the Shaite faith, and that it is

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not improbable that in the flush of victory goaded by bigotry, the Chaks did not act as chivalrously as could be desired,' commits Sufi. History remembers him as a fearless fighter and great General. He was staunch Sunni and Yaqoub Shah was staunch Shia and both proved very harmful for the unity of the people of that time which extended a reactionary wave to the future. Haider banned Shiat and Sufism and compelled the people to be only Ahl-e-Sunnah., politically he was not selfish and worked as a soldier and to be a king, was very easy for him. But he himself suggested to Himaun to keep Nazuk Shah as Sultan.

'It was, says Sufi, 'during these years of his stay in Kashmir that Merza Haider wrote his *Tarekh-i-Rashidi*. The first part of the *Tarekh-i-Rashidi* is called by its accomplished author *Tarekh-i-Asl*, or Real History. The second part he styled as Mukhtasar or Epitome. The first part was written after the second part had been completed and the history was named after Rashid Khan, the ruler of Kashgahar. Merza Haider's history is a history of Mughals of Central Asia"

Shams-ud-din S/O Mohammad Shah ruled Kashmir from 1337 to 40, while Mohammad Shah died in the middle of 1537. Kaji Chak projected his brother Ismaiel for the throne and divided kingdom in to three equal parts, for himself for Syed Ibrahim and for Ismaiel Shah. After some time Kaji entered the service of Humaun. Iedi Chak used to be Prime Minister of Sultan Ismaiel but in all. He had encouraged all the nobles like Dawlat Chak, Ghazi Chak Yousf Chak and Shams Chak and made them most influential persons in the government. This way of governing broke a civil war in the state. Idi Raina was heading Magreys, Kapwara Chaks, and Baihaqi Syeds. The opposite front of Chaks was headed by Dawlat Chak who killed Iedi Raina, deposed Nazuk Shah and placed Ismaiel Shah S/O Mohammad Shah on throne. This was the beginning of Chak dynasty to come to the power. Dawlat lifted the ban that was imposed by Merza Haider on Shiat etc.

Shias and Sunnies

Actually, some Chak rulers and Mughal governors fanned the flame of sectarianism to keep Kashmiris divided and involved in tension, hatred and rivalry among them. This all was to save

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their political interests. Common Sunnies and Shaias have by nature been peaceful and unprejudiced. Whenever the political oppertunists provoked their sects against each other both displayed with wisdom and avoided confrontation and fissure, but to see one another doubtful and dubious has become a tradition of the commons. Histories of both sects have not maintained balance in giving impartial information so that the real picture can be analyzed and observed. Both sects have done much bad against each other while the global changes demand tolerance, moderation and temperance. There is, off course, differences between two sects which can be shortened by the desire of brotherhood and by true feeling of coexistence. The unity of Sahabah can be accepted as a practical symbol and the behavior of Imamas must be adopted as a torch bearer for the future. During my own life time such tensions occurred again and again but thank God the influential persons of the both sects tried their best to normalize the situation and the fissures came to an end after a miner damage of loss of life and property. However, this is my solid experience that such occurrences were always dramatized by the political mongers.

Baba Dauud-e-Khaki

Baba Dauud-e-Khaki was himself an institution of spiritual activities having great love and respect for Sheikh Hamzah Makhdoom. Baba was born in 928H at Nawpora Srinagar. His father's name was Sheikh Hassn Ganaie a renowned calligrapher of his time. Baba's parents passed away when he was of tender age. He carried on his education and attained perfection in all subjects including poetry and this academic efficiency accessed him to the royal family to teach the royal children and was appointed as the Qazi in the court. However, this all changed after he met Sultan-ul-Aarfin and left his rank and position. After becoming his devotee and disciple he traversed with him for years together. For his Islamic wisdom and inspired knowledge he was called Abu Hanifa Sani, and works like *Qasida-Virdul-Mareedin'* and *'Dastoor-ul-Salkeen'* are most famous poetical and mystical books as his literary contribution. He passed away in 994H

Sheikh Yaquub-e-Sarafi

Sheikh Yaquub-e-Sarafi was born in 928H in Srinagar. His father's name was Mir Hassan Aasmi who was a big proprietor.

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Sheikh Yaquub-e-Sarafi memorized Quran in the age of 7 and was admitted in the Madrasah of Mulla Aani. He had no interest in his father's estates and, in thirst of knowledge, along with his younger brother Yousf Koka, and friends Bota Sofi ,Mir Nouruz and Sheikh Bahram traveled the Muslim world two times visiting Sialkot, Fatehpur,Gujrat, Sarhind, Kabul ,Badakhshan, Samarqand ,Kharzaum, Hijaz, Iran, Mushhad, Rustaq, Kolab Balakh and Narnul, to get spiritual, educational and academic perfection from renowned Muslim Saints and scholars like Sheikh Kamal-ud-din Kharzumi,Ibn-e-Hajar Maki, King Tahmasuf Safvi, Sheikh Ahmed Sarhindi,Sheikh Salim Chasti, Amir Mohamed Arab, Molvi Khurd, Syed Abdullah Qazi Abul Maani, Alama Jalal-ud-din Dawani, Alama Mohamad Lari, Sheikh Mohammad Ali Darvesh, Mohamad Kanduzi,Shams-ud-din Shatki, Mohamad Zahid, Dost Mohammad Sheikh Nizam-ud-din, Qazi, Mohammad Saleh, Alama Shah Abdul Kabir etc.

Attending the school of Ibn-i-Hajar Maki he received certificate of specialization in Tradition (Hadith) and preformed Hajj. During his meetings with the king of Iran, Sheikh Sarafi briefed him the conditions of Kashmir. In Sarhind Mujadid Alf-e-Sani became his pupil and learned important branches of knowledge especially got certificate in Tradition from him. To get blessings of the renowned Saint Sheikh Salim Chasti he traveled to Fatehpur and enjoyed his mystical authority. He traveled to Kolab the native land and place of tomb of Shah-e-Hamden and spent three months there. Sheikh Yaquub-e-Sarafi purchased rare and important books during this tour and brought them to Srinagar. He married at the age of 25. The death of his young son Yousf who passed away in the age of 25 year's prime youth was a great tragedy for him. He is called Jami Sani. He was respected by the Mughal dynasty and King Himaun had great respect for him. After the deliberations with Baba Daud-e-Khaki and other dignitaries he joined the politics and initiated a campaign against brutality of some Chak rulers which came to the end on the agreement between Emperor Akbar and the Kashmiri leadership after ten years Shekh Hamza Makhdoom had passed away. Sheikh Yaqub-e-Sarfi died in 1003 H or 1027H as historians differ.

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Baba Naseeb-ud-din Gazi

Baba's name was Nusrat-din and honored with the names of Abul Fuqara and Gazi. His father Mir Hussain Razi belonged to Rawapandi and his mother Jamila was a Kshmiri decent. Baba Naseeb was born in 965H and died on 13 Moharam 1047H at the age of 81.His father was among the prosperous people of Rawalpandi who left his city and traveled to Kashmir in search of spiritual satisfaction and joining the pious and attractive company of Sheikh Hamza Makhdoom along with his 7 years old son Naseeb-ud-din. Baba Naseeb-ud-din spent 13 years with the Saint. After seeing the enthusiasm and interest in religious affairs Sheikh Hamza Makhdum gave Baba Naseeb in care of Baba Dauud-e-Khaki who admitted him in the Madrasah of Moulana Yousf Aani where ho completed his education and got hold on all the prevailing subjects. Baba is author of several books including 'Noor Nama' a best poetical work.

Baba was a renowned preacher who would visit the villages and towns with 500 disciples always managing Lunger for the congregations. He introduced social work throughout the country building Masques, inns, Saraies, latrines, bathrooms including cultivation of trees and plants. King Jahhangir once during his visit wished to meet Baba which Baba refused. He visited many places like Tibet, Ladakh, Askardu, Dardistan, Karnah, Kishtwar, Badrwah and Rajwari. According to his will he would have been buried in the compound of Sultanul Aarifeen's tomb but people of Bejbhadah for their deep love with the Baba buried him in their own town as he had spent much of his life in the same village. Sheikh Haji Baba was among his selected disciples.

Renowned women

A note about Lala Aarifa has already been written in the reference of Bulbulshah. Taj Khatoon was an eminent lady, daughter of Syed Hassan the commander-in-chief of Sultan-e-Shahab-ud-din and wife of Syed Mohammad Hamdanai. According to GMD Sufi 'special pains were taken in the matter of her education and she was subsequently married to Mir Mohammad Hamdani, the son of Shah-e-Hamdan. Bibi Taj Khatun was of saintly character and passed most of her time in meditation in the garden built for her near which Fateh Kadel was subsequently

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built.She was buried in the same garden'.

One more renowned woman Baria Khatoon was daughter of Saif-ud-din a new Muslim and Prime Minister of Sikendar. She was also married to Mir Mohammad Hamdani after his first wife passed away. Hawrah Khatoon was mother of sultan Sikendar, a courageous woman of a strong conscience, and a disciple and student of Shah-e-Hamden. GMD Sufi writes that "it was her strong personality that kept down all mischief during the earlier part of the reign of her son. She was gifted with a strong mind and could strike terror in to the hearts of the enemies. She practically acted as a regent for her son for some time. When she found that her own daughter and son-in-law were plating against the person of Sikender, she did not hesitate to get them disposed of without any delay and thus nipped in the bud an evil which might have subverted the royal line of Shah Mir. Despite of her prominent part in the civil and military affairs of the kingdom, she found time for devotion and was the disciple of Shah-e-Hamdan. She was buried in the first royal burial ground which still exists near the Kanil Masjid. Lachma Khatoon was daughter of Malik Saf-ud-din Dar the commander- in- chief of Budshah Zainul Aabdin and wife of Malik Jalal-ud-din Minister of Budshah. She built a school and a Khanqa near Jamia Masjid and arranged to take out a canal from Lar Ganderbal to supply water to Madrasa and Khanqah by her own expenses. The canal is still known as Lachma kol. She was disciple of Ismaiel Kobravi.

Bahat lived in the time of Budshah and was a learned woman in Persian. She used to speak scholarly and anyone who got a chance to meet her would be highly impressed by her conversation. She was buried at Zalusa in Nagam which can be seen even today.

Bibi Saleh was the queen of Sultan Mohammad Shah and sister of Kaji Chak who rebuilt Khanqah-e-Moalla after selling her ornaments. Hafeeza Maryem the teacher and tutor of Zaibun-Nisa the daughter of Awrangzeb was also a learned Kashmiri women.

Zeb-un-Nisa Begam or Furzana Begam was a Kashmiri woman known as Begam Sumro. As a Jagirdar of the Emperor of

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Delhi the Begam had to maintain an army to help her sovereign in his need. Zeb-un-Nisa was the title conferred to her by Emperor Shah Alam. She became the celebrated princess of Sardhana and was a woman of undaunted courage. She used a screen when giving interviews to foreigners and had a veil when out in the battlefield. She died on 27th of January 1836AD aged 88 leaving six lac rupees for charitable purposes. Historians say that she was a converted Roman Catholic Christian.

Mughals

Emperor Akbar came to Kashmir in 1588 and spent one month in visiting every possible spot particularly health resorts. He did not miss to visit pampore, Bejbhadah and Anantnag. On his return those who accompanied him to Kabul, Yaqoob Chak was one of them. According to Sufi "Akbar first showed his respect for the feelings of his subjects by proclaiming that no soldier should visit the houses of the citizens. Further, he fixed the camp of his own army and followers at Shahabpora."

Akbar appointed three revenue experts namely Qazi Ali, Qazi Nurullah and Tota Ram for preparing a detailed report on "land produce and also levy a uniform tax thereon, Says Sufi. He further writes that 'as the intended measure jeopardized the interests of both officials and land-holders, the authorities appointed by the Emperor were considerably hampered in this task. Qazi Nurullah then reported the matter to the Emperor who dispatched Hassan Baig and Sheikh Omer for help. The Qazi fixed the pay of the army in cash instead of kind. This helped the storm to brew quickly. The Subedar's officials and landowners both declared Yadgar Merza as their king. Kashmir was once again in a revolt. Akbar was already on his way to Kashmir. He ordered Zain Khan, Kokaltash and Mohammad Sadiq Khan to proceed to Bajaur and Poonch respectively. Merza Yousf Khan was to receive instructions from Abul Fazl. It did not take long to suppress the rebellion, which lasted fifty-one days. Yadgar Merza was taken as prisoner and beheaded. Prince Salim interceded on behalf of Yousf Khan whom the king set free but appointed Quilich Khan governor of Kashmir who continued in this office for six years and utilized this period chiefly in extirpating the Chaks and supporting the malcontents" Sufi further says that under Akbar the new land assessment resulted

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in an increase of revenue, which, as recorded by the king's officials, amounted to a lakh of Khirwar.

According to the author of 'A History of Kashmir' P.N.K Bamzai, "Akbar's reign over Kashmir lasted for 19 years. During his reign Kashmir was ruled by 4 Subedars. Chronologically as under:

1,Mirza Qasim, 1586-1587.2, Mirza Yousf Khan Rizvi, 1587-1590.3, Mohammad Quilich Khan, 1590-1601.4, Mirza Ali Akbar, 1601-1606."

"The Emperor' says Bamzai :

"Made signal announcement at the very outset, assuring the people that he would redress all their grievances. He graciously abolished all distinction based on religious sentiment. In the time of Chak rulers, the Sunnis persecuted and the Brahmans could perform their religious practices on payment of taxes, fines and other tributes. Akbar removed these innocuous exactions and thus established practically the brotherhood of man"

He further writes that:

"The presence of the Mughal soldiers in the city was very much resented by the people. These soldiers caused great distress to them, harassing and insulting them at every turn. This came to the notice of Akbar who ordered a new town to be constructed, away from the civilian population, where his soldiers and attendants would dwell. The chosen site was the Hariparbat hillock where the town was built. It was called Nagar Nagar and was white washed and very well decorated. The place presented a sharp contrast to the existing Capital which, as ill luck would have it, got burnt as soon as the new town was formally occupied by the Emperor's soldiers. The people were however, a good deal relieved of the inconvenience caused by the soldiers. While in Kashmir Akbar held a great Durbar and distributed in alms the gold and silver with which he had had himself weighed. Thousands were fed at his expenses for a number of days. He dealt heavy punishment to the insurgents, and bestowed riches and rank on those who had remained loyal to him during Yadgar's rebellion. To strengthen his

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hold on Kashmir, he married a daughter of Shams chak, and his son Salim, took a daughter of Hassan Chak in to his Harem."

"Under Janhangir, says Sufi "Kashmir had seven Subedars appointed at various intervals to govern that province. With the exception of Qulich Khan (1606) and Iradat Khan (1620) all were just, and numerous are the instances of their justice. The Hindus of Kashmir complained against Quilich Khan to Emperor Jahangir who communicated the following warning to him:

".protection of dominion thy complainants are many, thy thanks givers few. Pour cloud-water on the thirsty people or else relinquish thy administrative post"

The above warning is sufficient to show how Mughals were of the welfare of the country and its people. During the entire period of one hundred and sixty six years in which Kashmir was under the Mughals, there are, out of a 63 governors, only six instances of highhanded treatment of the Brahmans.....He built many places and summerhouses, more especially he completed the construction of the celebrated Shalamar Gardens. The ruins of palaces of Manasbal, Achabal, Verinag etc, attest to Nur Jahan's taste in selecting picturesque sites .Jahangir paid very close attention to the welfare of his subjects. He observed and prohibited in Kashtwar the perishing of Muslim women like their Hindu sisters with the remains of their husbands. He also forbade inter-marriages between the Hindus and Muslim women, but, however allowed Muslims to marry Hindu women.....it remains to add that in Jahangir''s reign Kashmir yielded a revenue amounting to 74670000 dams , which unmistakably enough indicates the prosperity enjoyed by Kashmir during his rule."

Mr.Bamzai also confirms it. He writes,

"Jahangir was not, however, carried off his feet by the natural attractions of Kashmir. He was equally moved by the sufferings and pain brought on human beings by Man or by Nature. He set himself to the task of stamping out pernicious customs of *Sati*, infanticide, and forced convention among either community or the like. In some areas of the kingdom, the Muslim women like their Hindu sisters

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used to end their lives at the death of their husbands. They were buried alive along with the dead bodies just as the Hindu widows burnt themselves on the funeral pyre of their husbands. Girl babies were killed at their birth. Such heartless and cruel customs touched the soft chord of the Emperor's heart. He forthwith put a stop to these inhuman practices. It was reported to him that in some hilly parts there existed the custom of inter-marriages between Hindus and Muslims. A Hindu could marry a Muslim girl and vice versa. Jahangir did not approve of it and he prohibited the marriage of a Muslim girl to a Hindu. Some of the iniquitous taxes like the Rasm-i- Fojdari were also abolished by him. No wonder the country flourished under Jahangir. The revenue from the province rose to 74670000 dams, a sure sign of the prosperity of the people.

Governors

Nine governors ruled Kashmir during the reign of Shahi-Jahan. Historians remember Zafar Khan, Ali Mardan Khan and Lashkar Khan as good Subedars, who never provided any chance of complaint both to the Emperor Shah-i-Jahan and people of the state. Zafar Khan ,writes P.N.Bamzai "was a brave soldier ,an accomplished diplomat and a distinguished poet and author, several of his poetic compositions are in praise of the beauty of Kashmir.....Zafar Khan laid out several gardens in Kashmir, the better known as 'Gulshan' at Butta Kadal quarter of Srinagar and Hasanabad on the banks of Dal lake. Ali Mardan Khan, originally an Iranian, is said to have come by a huge treasure when he was governor of Qandahar and not willing to surrender it to the Shah of Iran, came to India and sought service and protection at Shah-i-Jahan's court. To him goes the credit of laying out a number of gardens, the chief among which is that of Chashmashahi near Srinagar. He built a network of roads in the Valley with long rows of poplars planted on either side. He built nearly all the Saraies on the great Mughal road over the Pir Panchal pass. He was tolerant and appointed Pandit Mahadev as his chief adviser....it was only the time of Shah-i-Jahan's Last governor, Lashkar Khan (1657-59) that a measure of prosperity and happiness returned to the Valley." Sufi also mentions, "He *(Ali Mardan Khan)* so lavishly

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spent his money that even Shah-i-Jahan was astonished and was consequently popularly credited with possession of the philosophizer's stone.

Sufi, in his History says that "both under Jahangir and Shah-i-Jahan , Kashmir shown with a galaxy of famous poets like Kalim, Qudisi, Auji, Tughra, Mir Ilahi, Nadim, Fahmi, Fitrati, and Khawja Momin whose verses are often quoted by lexicographers as authority. Some of them were, of course, of Persian origin; but they loved Kashmir more than their own native land and wished to end their lives there. Kalim, for instance, died in Kashmir. Their number and presence in Kashmir indicate the climax of intellectual attainments of the country in literature and letters.

Emperor Aurangzeb

Aurangzeb visited Kashmir in 1666. It was his first and last visit. His famous daughter Roshan Ara was also with him. He did not like to see the poor Kashmiris in trouble because of the visit of the Emperor as the inhabitants of the state had to arrange labour, transport and supplies during the visit of any Emperor who used to come to Kashmir. Aurangzeb, who was very pious and honest and disliked to vast the income of the subjects on the extravagancy, observed very keen inspection of the administration of the province during his visit. The number of the governors appointed by Auranzeb, says Sufi "amount to fourteen of whom Ibrahim Khan held the appointment thrice, while Saif Khan was sent twice. In spite of pressure of work and personal attention devoted by the king to all departments of the state, he held the welfare of his vigilant eye, and he lost no time in taking effective measures to improve the condition of the people. Ibrahim Khan was twice removed from governorship for backing the Shias in sectarian feuds. Similarly, Muzafar Khan paid dearly for his imposition of unjust and heavy taxes. Hence, it cannot be said that the Subedars had a free hand in Kashmir. The subjects were treated mildly and justly, and the Subedars were, with the rare exception of Muzafar Khan and Abu Nasar Khan, rigorous advocates of justice. Saif Khan caused Khwaja Mohammad Naqashbandi to bastinado to death for having himself bastinadoed a Hindu." Mr Bamzai, no doubt, states "no wonder the Hindus formed bulwark this empire, Auranzeb was by nature puritan and conservative in outlook. Times

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had changed and already a closer contact among the various religious communities was discernable but, Aurangzerb does not seem to have realized change and followed a policy of religious persecution." However, he admits this fact,that:

"Aurangzeb possessed several sterling qualities of a good administrator. He carried out his duties conscientiously, was strictly just and honest He was vigilant and put down corruption with a severe hand. He personally supervised the working of courts of justice. With regard to public money he was scrupulously honest. He led a pious, almost an ascetic's life with austere habits in food and dress."

Last days of Mughals

Bahadur Shah 1 or Shah Aalam, Jahandar Shah, Farukhsiyar, Rafi-ud-Darjat, Rafi-ud-dawlah Mohammad Shah and Ahmad Shah ruled from 1707 to 1753. Governors or their representatives who worked after Aurangzeb's death are as under:

Nawazish Khan, Jafar Khan, (very tyrant and drunkard) Ibrahim Khan, Nawazish Khan, Amanat Khan (Representative of Inayatullah Khan) Musharaf Khan. (Representative of Inayatullah Khan) Ali Mohammad Khan. Mir Ahmed as Naib of Inayatullah Khan. Abdullah Khan the 2nd Naib. Momin Khan, the 3rd Naib. Abdus Samad Saiful Dawlah. Aqidat Khan. Abul Barkat Naib Aaghur Khan. Mir Muqeem (invited Ahmad Shah Abdali to invade on Kashmir).

Afghans

Some Afghan governors are well known for their notorious activities that they performed during their rule in Kashmir. In the beginning of his regime Sukh Jiwan was a just and good governor and showed much favor to the Mohammedans, but after his quarrel with Abul Hasan Khan, he became an oppressor and subjected the Mohammedans to considerable hardships, forbidding even the call to prayers and imposing similar other restrictions upon them. Otherwise, he was a patron of poets and men of letters and a poet himself. Before his tragic death, he was blinded. Nur-ud-Din Khan ruled Kashmir for some time and endeavored to restore freshness of the exhausted country. The people were overall happy and prosperous under him. His successor Alahdad Khan

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remitted taxes and treated Hindus and Muslims alike. In 1765 A.D. Nur-ud-Din Khan was again appointed as governor. Mir Muqim Kunt and Pundit Kailas Dharr were his counc.lors. Nur-ud-Din was appointed as governor for the third time as no other person was considered capable of taking the country to a state of order. Nur-ud-Din ruled for two years with a severe hand and suppressed the malcontents. When he was relieved by Khurram Khan in 1770 A.D. Pundit Kailas Dharr induced his Patron Khurram Khan (during his stay at Kabul) to try for the Subedarship of Kashmir in which he at last succeeded in 1770 A.D. He had already shown his inability to rule and now displayed his timidity also. Amir Khan Sher Jawan, his commander-in-chief, soon drove him out and installed himself as governor of his own account. He built the fort of Shergarhi, once the residence of the Maharaja, and the Amira Kadal (bridge).The reconstruction of a building on the island called Sona Lank and the Amirabad garden owe their origin to this chief.

Governor Amir Khan

In 1770 A.D., Ahmad Shah Abdali passed to his eternal rest. Amir Khan Sherjawan set himself up as an independent ruler and enjoyed his authority for six years. He put both Hindus and Muslims to death,. His rule was distinguished by oppression and high-handedness, in which he was set on by his *Peshkar*, Mir Fazil Kunt.

Karimdad Khan

At last, in 1776 A.D, Timur Shah, Ahmad Shah Abdali's son, designated Haji Karimdad Khan to the governorship of Kashmir, who after defeating Amir Khan Sher Jawan began his regime by reducing Murad Khan, the *Raja* of *Askardo*, to subjection from which he exacted tribute and demanded hostages. Timur Shah conferred upon him the title of Shuja-ul-Mulk for this achievement. Next, he defeated Ranjit Dev, the Raja of Jammu, who had invaded Kashmir with an army of 30,000 strong. He further directed his forces against Mahmood Khan, the chief of Muzaffarabad, who had hampered him in his expedition against Kashmir. Haji Karimdad , according to Sufi, 'was a heartless monster and killed Hindus and Mohammedans indiscriminately.' His exactions, through Aslam Harkara, his unscrupulous tax collector, exceeded even those of the notorious Itiqad Khan, the Mughal Subedar, and compelled many

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to leave the country. *Zar-i-Niyaz* was exacted from officials and proprietors, *Zar-i- Habubat* from farmers. He was once ingenious enough to conceal his tax-gatherers and to demand them from the Pundits whom he accused of killing them. He exposed the latter to smoke, and for liberating them exacted from them Rs. 50,000 annually, the exaction being called *Zar-i-Dud.* He was advised by Dila Ram Quli to extort 'daghshawl,' an anna per rupee on every piece of shawl from the shawl weavers also. His good deeds consisted only in the repairing of the roof of the Jama Masjid, and in visiting the tombs of saints besides avenging the murder of Khwaja Kamal-ud-Din Naqshbandi but he treated the Shiahs harshly and devastated Amirabad. In his regime, the country suffered from earthquakes for three months at intervals, and many men were rendered homeless. He passed away in 1197 A.H. (1783 A.D.) after a reign of seven years. His son being away on an expedition was informed about his death on his arrival.'

Azad Khan

Azad Khan succeeded his father Haji Karimdad Khan in 1783 A.D. He was a perfect savage and out-matched his father in ferocity and bloodshed. He was whimsical in that while he dressed his slaves and followers magnificently, he himself wore very simple clothes, and frequently went out hunting. He appointed Dila Ram Quli as his *Peshkar*, and turned his attention to extend his influence among the neighboring chiefs. Azad Khan persisted in his career of cruelty and excesses. During Azad Khan's regime the country passed through terrible ordeals. There was a frightful famine in Kashmir, salt could not be had at even Rs. 4 per seer and a series of earthquake shocks occurring intermittently for 3 months added to the people's misfortunes and they complained to Timur Shah and earnestly besought him to act promptly.

Saif-ud-Dowlah

At last Saif-ud-Dowlah came with fifty thousand horse and foot in1785A.D. Azad fled to Poonch and was hemmed in and put to death in 1785 A.D. Saif-ud-Dowlah Madad Khan then ruled for nine months but before he could restore order and tranquility, he was relieved by Mir Dad Khan who ruled for seven months. Juma Khan Alkozai was the next important governor who held

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office for four years. Shiahs were prohibited from observing their "passion week". He died of diarrhea in 1793.

Abdullah Khan Alkozai

After some time, Rahmatullah held the governorship temporarily until the arrival of Mir Hazar Khan (1792 A.D.), in the beginning of whose tenure Timur Shah passed away. Zaman Shah, the next ruler, confirmed Mir Hazar in his post.In 1794 A.D. Rahmatullah Khan ruled for four months, Kifayat Khan succeeded him in 1794. He was a generous and a well-meaning Person. Arsalan Khan was next invested with the Governorship of Kashmir. He sent Muhammad Khan Jawan Sher to rule in his place. Abdullah Khan Alkozai filled the vacant post of governor in 1795 A.D. He ruled the country for about eleven years. He appointed men of humble origin to higher posts. Further, he enlisted an army of thirty thousand men and entered into alliances with the neighboring chiefs. Zaman Shah was seized and blinded by his brother, Mahmud Shah of Herat. He then attended to his affairs in Kashmir, built a fort in the *pargana* of Birwah. At this stage Kabul witnessed a rapid change of its rulers. His brother Shuja-ul-Mulk who in 1806 A.D. dispatched Sher Muhammad Khan Mukhtar-ud-Dowlah to bring Kashmir into subjection deposed Mahmud Shah. Sher Muhammad Khan arrived at Muzaffarabad and made a sudden attack on Abdullah Khan's army who retreated but offered battle at Doabagah whence he fled 'to his fort at Birwa. Atta Muhammad Khan, son of Sher Muhammad Khan, was ordered to besiege the fort. The besiegers and the besieged continued to fight when Abdullah Khan suddenly died in 1807 A.D. In 1809 in Kabul, some conspirators set Mahmud Shah free. Sher Muhammad Mukhtar-ud-Dowlah, after appointing his son Atta Muhammad Khan as his *Naib* left Kashmir.

Atta Muhammad Khan

His excellent regime was like an oasis in the arid desert of the Afghan sovereignty of Kashmir. However, he declared his independence in 1810.Akram Khan, his successor-designate and Afzal Khan were dispatched to divest him of his authority and to reduce him to submission; they were severely defeated and Ata Muhammad returned to his capital in triumph. He now built fortifications at Sopore and Baramula, constructed a strong fort on

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the summit of Koh-i-Maran and several smaller forts in other localities. In 1813, Wazir Fateh Muhammad Khan advanced upon Kashmir, but finding himself unable to accomplish the conquest he sought help from Ranjit Singh, stipulating to pay him eight lakh of rupees annually in return for this service. Ranjit Singh placed ten thousand soldiers under Mohkam Chand at his disposal. Atta Muhammad secretly promised Mohkam Chand to surrender the fort of Attock, while Shuja-ul-Mulk promised the Koh-i-Nur diamond for release from the clutches of the Wazir. Mohkam Chand withdrew his forces to the unspeakable chagrin of his ally. After exchange of gifts, Ata Muhammad Khan was allowed to proceed to Peshawar with all his property unmolested.

Ranjit Singh's attack

In 1813, Sardar Muhammad Azim Khan assumed his charge of governorship. In 1814, Ranjit Singh attacked Kashmir to release the second installment of eight lakh of rupees which had been promised him by Wazir Fateh Khan. The Sikhs were considerably hampered by rain and cold. Ranjit Singh's departure unnerved the Sikh army which retreated after fighting for eight days.

Azim Khan

After this victory Azim Khan persecuted the Hindus, particularly the Brahmans, whom he considered solely responsible for inducing Ranjlt Singh to undertake the invasion of Kashmir. Many Mohammedans also suffered with the Hindus, both losing their estates, which were afterwards restituted. The native soldiery was also dismissed by him .Azim Khan had entrusted the task of collecting the revenue to three Pundits, namely, Birbal Dar, Mirza Pundit and Sukh Ram. The first named had an amount of one lakh out-standing against him, and when called upon to pay it he addressed Azim Khan impertinently but the latter granted him a respite to pay the arrears on Pundit Mirza offering himself as surety.

Pandit Birbal Dar

Pandit Birbal Dar utilized the respite in fleeing from the country. Wasa Kak, the director of communications, conducted his wife to a place of safety while the Malaks of Ghori conducted him safely out of Kashmir. The influence of Raja Dhiyan Singh the brother of Gulab Singh procured him an easy admittance to Ranjit

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Singh's court. It is, indeed, very strange no other person than his own son-in-law, Tilok Chand, betrayed that Birbal Dar. The woman, however, put an end to her life by swallowing a piece of diamond on her way to Srinagar. Azim Khan sent all his property with Sahaj Ram to Kabul, and started for Kabul in 1819 A.D.

Jabbar Khan the last Governor

Jabbar Khan, his brother, was the last of the Afghan governors, all of whom, with few exceptions, displayed a strange propensity towards persecution and high-handedness which finally put an end to their rule. Contrary to his predecessors, Jabbar Khan was extremely mild and just. (Information and facts quoted and collected from Sufi's "Islamic Culture in Kashmir")

Sikh conquest

"It has already been stated how Pandit Birbal Dar had gained Admittance to Ranjit Singh's court. When the Pundit heard of Azim Khan's departure to Kabul he urged Ranjit Singh attack Kashmir who, however, remembering his previous failure dreaded the suggested step. At last when Birbal Dar held himself responsible for all consequent loss in case of failure and surrendered his son as hostage, the 'Lion of Punjab' agreed to follow his advice. A huge army *of* thirty thousand Sikhs led by approved and tried Generals like Sardars Hari Singh Nalwa, Jawala Singh Hukum Singh, Raja Gulab Singh and Diwan Misar Chand attacked Kashmir. Jabbar Khan arrived with his army at Hirapur and sent a detachment to Pir Punjal (Panstal) to guard the road. Owing to superiority of mumbles on the Sikh side, Jabbar Khan's soldiers lost heart, while their leader himself fought desperately and received a wound from a soldier of Firoz Jung. This so unnerved him that he returned to the city and taking his precious property with him started for Kabul by way of Baramula, thus leaving the Sikhs incomplete possession of Kashmir. However, strange to say Ranjit Singh himself did not enter Kashmir on account of a superstitious dread. The date of the Sikh conquest of Kashmir is contained in their war cry, the letters of which correspond the Bikrami year 1876."

..(*Islamic Culture in Kashmir")*

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Awliya-e-Kashmir

A short List of Saints

8th century of Islamic era was a glorious start in the Kashmir history when Muslim saints and their companions entered the country and Bulbul Shah was the Caravan leader of the first small mission. It is a miracle that the king of the country embraced Islam and became his disciple, and with the result, Islam found a successful way to reach and impress the royal class to come under its banner and declare it as the official religion.

Kashmir has been bestowed the natural attractions by its Creator. Treasures of its soil in shape of the magnanimous saints, scholars and seers come out with their spiritual fragrance and mystical discernment .it was the spiritual call that motivated the saints and sagacious people to visit Kashmir and spread the light and vision of divinity among the people of the land. A small group of preachers came to Kashmir with Bulbul Shah in 725H and brought a big, if not broad, change in the country. This was the first and very successful step towards a great revolution which took place after 773-74H when Shah-e-Hamdan migrated to Kashmir along with hundreds of companions each a luminous who radiated the every corner of the country. Caravan of Bulbul Shah from Uridbail Turkistan was from Turkistan that, not only awakened the people of the land, rather worked as a signal to central Asian preachers to come and work for the Movement of Islam. This was the starting point the God-fearing Muslim scholars and saints started to migrate to Kashmir. Since the arrival of Bulbul Shah in (725H) up to the arrival of Shah-e-Hamdan (774H) is a length and period of about 50 years and one can not deny the desultory traffic of Muslims to come and be temporarily settled .

The survey that was made by the disciples of Shah-e-Hamdan shows that from Ranchan Shah to Sultan-e-Shahab-ud-din contacts between Kashmir and Central Asia would have been strengthened and possibility of communication would have been acknowledged by the people of both areas about the little groups who, from Iran, Tashkent, Bukhara, Ma-ur-ra-un-nahar ,Khutlan and other territories migrated to work for Islam.

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To elaborate the picture and map of this travel is easy but to imagine about the hardships of this migration is not to speak but can only be understood by practice and participation. Arrival of such big caravans does not come in the mind whilst it is not accepted as a miracle which occurred in the 8th century Hijrah.

There were no signs of roads,
No means of traveling,
Arduous passes,
Sky touching mountains,
Lack of food, drink, and
hospitality, No hospitals and
clinics, Possibility of cold,
Rain and snow,
No waiting houses and hotels,
Pilferers, swindles, beasts and wild animals every where,
Rivers and canals to cross,

In spite of all this, sincere migrants were ready to face difficulties in the way of Allah, and If they would not be called *Awliaullah* then who?

These migrant caravans are great assets of our past, we mostly remember 3 caravans only but the tendency of ingress and egress did not stop during the whole period of Muslim Rule. It is also worth to mention that during the visits and return visits many Muslim missionaries settled in Kashmir and called their kiths and kens also.

Every Kashmiri is not aware of the great deeds of these pious people and does not know the causes of their migration but the graves and tombs speak of their presence. Though not qualitatively but their generations also bear a solid witness of their existence.

Our historians have done a lot to collect the details about these pious people and a good record has also been maintained during the past five six hundred years, however, the research standard does not help to see the historical facts in a reliable shape of events. No one can be blamed for it because no one has counted the number of migrants. They give the number which does not exceed to an approximation of four or five hundred, and so far the details and particulars are concerned, we do not see more than one

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hundred who touch the criteria of chronological norms of the record. The companions, followers, devotees and disciples of Bulbul Shah, Shah-e-Hamdan and Mir Mohammad who arrived here can be, and definitely are, more than one thousand, but the historical and chronological sources of that time were not so rich that each and ordinary event should have been preserved. The details about the saints who after their arrival spread in remote villages and areas are still imperfect and hardly their names or graves are mentioned in the histories written in Persian or English and now in Urdu. Histories like Tareekh-e-Hassan through light on the known things of Awliya but it lacks the chronological approach also. After the minute study of these histories, I have collected only the names, years and places where from the exalted migrants came and where they settled and passed away.

One more difficulty is that some historians have mentioned the names but are silent about arrival of a good number of the saints whether they belonged to any foreign country or they are from the soil of Kashmir. It is very difficult to trace out their birthplaces or the years of migration. Families who claim on correct basis their relationship with saints also provide a source of genealogy.

Kashmir is a land of saints. We see the impressions and signs of their activities as evidence at every step. The land was full of monastic life and seclusion before Islam. The migrant saints and their exalted companions managed a core program of reformation which was hailed and welcomed by the people of Kashmir voluntarily and they accepted it by their mind and heart without any compulsion or aggression

Reshis have done a lot for the spread of Islam in Kashmir. The reformation that Syed Mohammad Hamdanmi and his companions did in Reshi Order proved most helpful for the Reshis in particular and for the people of the country in general. Reshis, being from the Kashmir origin were aware of the psyche, temper and habits of the masses of Kashmir .A particular concept of worship in the shape of seclusion, monasticism was a tradition from hundreds of years, and Reshiat had its deep roots in the veins and muscles of the people of the country. The manners, styles and models of Islamic way of worship simultaneously replaced it. Reshiat is not a model of Kashmiriat which, some unacquainted

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writers, Orientals and non-Muslim historians say claiming that Sheikh Noor-ud-din Reshi, as its founder spread it in the country. The realty is otherwise. Comprising the centuries of the past Reshiat was the way of worship of Brahmans in the long pre-Islamic period, which sheikh Noor-ud-din Reshi reformed. He was a born Muslim who up to the prime of youth of his life adopted a combined meter of worship and exercised the procedure both from Islam and in vogue tenants of seclusion. This he himself disliked after taking the regular education from Syed Husain Simnani and Mir Mohammad Hamdani and others. No doubt he is called the founder of Reshiat in Kashmir but unfortunately it is a misinterpretation of the facts. He led the Reshiat to purify it by the Islamic way of mysticism and spirituality which was encouraged by Mir Syed Mohammad Hamdani and other Islamic scholars respectable and well versed in Quran. Sheikh Noor-ud-din Noorani bloomed and fresh up the Reshiat with the pure Islamic modes and manners.

I wished to mention about all migrant and local saints in detail with the authentic documentation but neither sources could support to take such a research project in hand nor was my health considerate to proceed further. I have selected a number of saints mostly migrants to include their known particulars in this book. An incomplete table is given here for a best conclusion by the coming historians.

Name	Migration	Death
Mian Mohammad Shahi	Turkistan	Bulbullankr
Mulla Mohammad Alama	Turkistan	Bulbullanker815H
Sheikh Sultan	Pakhli	——-
Syed Taj-ud-din	Khatlan -762H	Shahabdinpora
Syed Hasan Bahadur	Khatlan-762H	Shahabdinpora
Syed Masuud	Khatlan-762h	Shahabdinpora
Syed Mohammad yousf	Khatlan 762H	Shahabdinpora
Syed Husain Simnani	Simnan-775H	Kaimoh-792H
Syed Kamal	Khatlan	Shahabdinpora
Syed Hyder	Simnan	Kaimoh
Sheikh Dauud	Khatlan	Shahampora
Syed Baqir	Khatlan	Saran

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Syed Zeerak	Central Asia	Saran
Syed Jamal	Khatlan-774	Kichhama
Syed Kamal	Khatlan –774	Qutbdinpora
Syed Jamal Muhadis	Khatlan774	Ariwat
Syed Kamal	Khatlan-774	Naidkhaie
Syed Feroz	Khatlan-774	Samp[ora
Syed Qazim	Central Asia	Letpora
Syed Rukn-din	Central Asia	Awantipora
Syed Fakhrudin	Central asia	Awantipora
Syed MohammadQureshi	Khatlan 774	Bejbara
Syed Azizullah	Khatlan	Bejbara
Mir Mohammad Murad	Khatlan	Bejbara
Syed Ahmed Qureshi	Central Asia	Litr
Pir Haji Qari	Khatlan-774	Khanqah Moala-
792H		
Syed Baha-ud-din	Khatlan-774	Wazdkrohan
Syed Mohammad Siraj.	Central Asia	Nandporah
Syed Jafar	Central Asia	Arham- Lar
Syed Kabir Baihaqi	Baikhaq	Khajabazar
Syed Mohamad Ainposh	Central Asia	Kaneh kadal
Syed Shahab-ud-din	Central Asia	Rangamasjid
Syed Baha-ud-din	Central Asia	Shopian
Syed Nemat-ullah	Central Asia	Panpur
Syed Baha-ud-din	Central Asia	Malah Khah-
849H		
Syed Mohammad	Central Asia	Khanqah Moala-
779		
Syed Mohammad Hasari	Central Asia	Nowhata
Syed Mohammad Kirmani	Kirman	Urdubazar
Mula Fazlulah	Bukhara	Shahabdinpora
Mula Ahmed	Central Asia	Mazar Salatin
Movlana Kabir	CentralAsia	Naoshehrah
Hafiz Baghdadi	Baghdad	Noashehra
Syed Fakhr-ud-udin	Central Asia	Newah
Syed Abdullah	Central Asia	Chatabal
Syed Ahmad Samani	Central Asia	Fatehkadil
Qazi Husain Shirazi	Shiraz	Narparistan
SyedMohammad Khawari	Khatlan-796H	Fatehkadil

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Syed Ala-ud-din Baihaqi	Baihaq-796H	Kandhamah
Syed Jamal-ud-din Bukhari	Bukhara-796H	Mazar-Salatin
Syed Akbar	Khatlan-796H	Tashwan
Syed Noor-din	Khatlan-796H	Zainkadal
Syed Shahab-ud- din	Khatlan-796H	Zainakadal
Syed Hazurullah	Khatlan-796H	Zainakadal
Syed Husain	Khatlan-796H	Zainakadal
Syed Mohammad Noristani	Nuristan-796H	Jamiamasjid
Sadrud-din	Khatlan-796H	Za.kadel-821H
Syed Husain Kharzomi	Kharzom-796H	Monwaar
Syed Mohamad Madni	Khatlan-796H	Noashehrah
Syed Mohamad Zindposh	Khatlan-796H	Kandhamah
Syed Abdullah	Khatlan	Andrwari
Syed Kamal	Central Asia	Ahauar
Syed Suliaman	Central Asia	Safakadil
Syed Hasan Mantaqi	Central Asia	Mazar Salatin
Syed Mohammad	Baihaq	Mazar –e-salatin
Syed Husain	Central Asia	Kandhama
Syed Mohammad Afzal	Central Asia	Syedpora
Syed Mohamad Khalil	Central Asia	Noasherah
Syed Habibulah Azizi	Central Asia	Sadrahbal
Syed Ali Akbar	Central Asia	Noashehrah
Syed Mohamad Ali	Central Asia	Maisuma
Syed Hasan Mantaqi	Central Asia	Novporah
Syed Badr-ud-udin	Central Asia	Auntipora
Syed Noor-ud-din	Central Asia	Zainakadel
Syed Mohamed Baihaqi	Baihaq	Zainakadal
Syed Fakhr-ud-din	Central Asia	Khajabazar
Syed Amin Ovisi	——————-	Aalikadel-889H
Syed Husain Bladari	Room	Rajuri-860H
Syed Janbaz Wali	Central Asia	Baramullah
Syed Bilal	Central Asia	Asham.861H
Syed Nasir Baihaqi	Baihaq	Bhimbhar
Syed Fazl-ulah	Central Asia	Auntipora
Syed Mohamad Kirmani	Kirman	Nawakadel
Syed Hasan Sani	Central Asia	Auntipora
Syed Habibullah	Central Asia	Ganjbakhish
Syed Abdul Latif	Central Asia	Baramullah

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Syed Saied	Central Asia	Jamia Masjid
Syed Brhan-ud- din	Khurasan	Skenderpora
Syed Fakhr-ud-din	Central Asia	Newah
Syed Mohamad Noori	Central Asia	Gojwarah
Syed Fareed	Central Asia	Jamalatah
Syed Abdullah	Indrab	Habak
Syed Jafar	Central Asia	Chatarhara
Syed Yaqub	Seestan	Khuur
Syed Mohamad Iraqi	Iraq	Malaratah
Syed Qamar-ud-din	Central Asia	Shergadi
Syed Habib Sani	Central Asia	Aadwan
Syed Abdullah	Central Asia	Andarwari.Srgr
Syed Maskhi	Central Asia	Butzujabazar
Syed Mohamad Akhtaj	Central Asia	Nauhattah
Syed Mohammad	Central Asia	Kralayaar
Syed Noor Mohamad	Central Asia	Kralayaar
Syed Shahab-ud-din	Sindh	Malikpora
Syed Mousa	Baghdad	Shakhamarag
Syed Ismaiel	Central Asia	Malapora-
Khoihamah		
Syed Mansoor	Central Asia	Zaldagar-
Martyred		
Syed Qasim	Central Asia	Tilahgam
Syed Mohamad Mantaqi	Central Asia	Chatabal
Syed Habib Sarkhabi	Tabreez	
Kawdarah.Srinagar		
Syed Jafar	Central Asia	Rawalpora
Syed Ahmed	Central Asia	Wadyaaran
Syed Shahab-din	Central Asia	Zainakadel
Syed Mansour	Central Asia	Zainakadel
Syed Husain	Central Asia	Zaiakadel
Syed Mousa	Central Asia	unknown
Syed Zulfqar	Central Asia	unknown
Syed Jafar	Central Asia	unknown
Syed Afzal	Central Asia	unknown
Syed Habib Kashani	Kashan	Bahaudin sahib
Syed Rukn-ud-din	Baghdad	Nagam.-chadurah
Syed Husain	Taliqaan	Khanqah Moala

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Syed Husain	Central Asia	Khanqah Moala
Syed Mohamad	Baghdad	Dedmar
Syed Noor Kirmani	Central Asia	Sazgarimohallah
Syed Masuum	Central Asia	- unknown
Syed Jafar	Central Asia	Lar
Syed Ismaiel	Central Asia	Wanigam-Beru
Syed Dauud	Central Asia	Khajipor-Sopore
Syed Mahamad	Kirman	Haigam
Syed Aziz	Central Asia	unknown
Syed Qasim	Central Asia	unknown
Syed Dauud	Central Asia	unknown
Syed Haji Murad	Maura—u-Nahar	Kriri
Syed Hayder	Maura-u-Nahar	Kriri
Syed Saeed	Maura-u-Nahar	Kriri
Syed Mohamad	Bukhara	Kralapora-Bangil
Mulla Parsa	Bukhara	Noashehrah
Qazi Mir Ali	Bukhara	unknown
Syed Barkhordar	Bukhara	Dandmazar
Syed Ali	Central Asia	Unknown
Syed Abdullah	Central Asia	Unknown
Syed Qasim	Central Asia	Unknown
Syed Husain	Central Asia	Unknown
Syed Ibrahim	Central Asia	Unknown
Syed Shahnawaz	Central Asia	Unknown
Syed Ishaq	Central Asia	Unknown
Syed Ismaiel	Central Asia	Unknown
Syed Feroz	Central Asia	Unknown
Syed Ali Akbar	Central Asia	Unknown
Syed Jalil	Kashaan	Unknown
Syed Naseer	Central Asia	Khanyar
Syed Omar	Central Asia	Unknown
Syed Kazim	Central Asia	Unknown
Syed Murad	Central Asia	Unknown
Syed Jafar	Central Asia	Unknown
Syed Naasir	Central Asia	Unknown
Syed Husain	Central Asia	Unknown
Syed Kaloo	Central Asia	AdalatMasjid
Syed Ahmed	Kirman	Bahudin

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Syed Musafir	Kirman	Bahudin
Syed Jalal	Central Asia	Koh-e-Maran
Syed Baqir	Central Asia	Koh-e-Maran
syed Husain	Central Asia	Koh-e-Maran
Syed Jafar	Central Asia	Koh-e-Maran
Syed Ibrahim	Central Asia	Koh-e-Maran
Syed Mohammad	Central Asia	Koh-e-Maran
Syed Mohamad Aali	Bulakh	Pakharpora
Syed Noor Shah	Baghdad	Gund-Devsar
Syed Hasan Baihaqi	Baihaq	Shribhat. (Martyred)
Syed Jamal Hafiz	Central Asia	Shahahdinpora
Syed Nematullah	Central Asia	Shahabdinpora
Baba Ismaiel	Central Asia	Gunjbakhish-911H
Syed Ismaiel	Syria	unknown
Qazi Habib	Kharzom	Mazar Salatin
Syed Jamal din Gunjbakhish	Central Asia	Mazar
Syed Mir Baba	Gujrat	Tulmulah-999H
Syed Zia-ud-din	Bukhara	Kohi-Maran
Mir Shams-ud-din	Indrab	Qila-Andar
Syed Hasan	Qumm	Syedpora
Khaja Khawand Mahmud	Bukhara	Lahour
Shah Namatullah Qadri	Central Asia	Chattabal
Mulla Baseer	Central Asia	Khandah
Syed Mir Mirak	Indrab	Nowhatah
Mir Shah Baba	Indrab	Nowhatta
Syed Mohamad Ibrahim	Baihaq	Mazar Salatin
Syed Mubarak baihaqi	unknown	unknown
Syed Hamid	Central Asia	unknown
Syed Abdul Fatah	Central Asia	unknown
Malik Usman Raina	Kashmir	unknown
Maeen-ud-din Naqashbandi	unknown	Srinagar
Syed Sham-ud-din	Central Asia	Shahabdinpora
Syed Ali	Central Asia	Shahabdinpora
Syed Shams-ud-din	Central Asia	Noashehrah
Mir Khudadad	Central Asia	Noashehrah
Syed Zamir Khan	Central Asia	Koh-eMaran

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Syed Abdullah	Central Asia	Ahmedpora
Mir Baqir Naqashbandi	Central Asia	Newah
Mir syed Fazil	Central Asia	Newah
Syed Ahmed Qreshi	Madinah	Khoehamah
Shah Mohamad Fazil	Bukhara	Khanyar
Syed Hassan Khan	Bukhara	Chewdara-Bad.
Syed Shams-ud-din	Baghdad	Zainpora
Syed Mah-roshan	Central Asia	Baramullah
Mir Ayub	Bukhara	Gotapora-Bad.
Mir Afzal	Central Asia	Nowhattah
Syed Inayat Ali	Bukhara	Merzakamil
Ibrahim Adham	Central Asia	Shairwari
Aakhund Mulla	unknown	Watalkadil
Mir Abdul Wahab	Central Asia	Gojwarah
Shah Abul Baqa	Central Asia	Srinagar
Syed Abdullah	Bukhara	Riwan
Syed Saleh Khan	Central Asia	Khansahib
Mulla Almas	CentralAsia	Martyerd
Qari Hassan	Central Asia	Zaingir
Qari Ishaaq	Central Asia	Madinah
Shekh Baba Wali	Turkistan	Khanqah Moalla
Khaja Tahir Rafiq	Central Asia	Fatehkadil
Qari Ahmed	Lahor	Qutbdinpora
Bahaud-din Mohamamd	Kharzom	———
Mir Nazuk Qari	Central Asia	Sringar
Baba Masuud	Central Asia	Panpore
Mulla Jawhar	Central Asia	Hawal
Syed Mousa Kubravi	Central Asia	Khanqah moalla
Mulla Khubaz	Central Asia	Gojwarah
Qasim Shah Haqani	Central Asia	Alaudinpora
Yuosf Mantji	Central Asia	Baramullah
Merza Akmal din Badakhshi	Tashkent	Hawal
Syed Saif-ullah Khan	Bukharah	Chevdarah
Syed Ali Khan	Bukharah	Chvedara-1083
Ahmed Yasvi	Turkistan	unknown
Abidullah Bulkhi	Bulakh	Madinah
Zankar Reshi	Kashmir	Dandakwan
Miran Reshi	Kashmir	Anmy cave

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Romah Reshi	Kashmir	Long aged
Ludarman Reshi	Kashmir	Any cave
Plasman Reshi	Kashmir	Krehv-,Bejbarah
Baba Sadur din	Kashmir	Bangil
Nayak Reshi	Kashmir	Ropawan
Baba Tazdin	Kashmir	Waterhail
Baba Qutb din	Kashmir	Chararsherif
Sangram Dar	Kashmir	Chrarsherif
Ropa Reshi	Kashmir	wetr
Shamas Bibi	Kashmir	poshkar
Bahat Bibi	Kashmir	Zal.soo
Shanga Bibi	Kashmir	Charasherif
Dahat Bibi	Kashmir	Zalsoo
Saleh Bibi	Kashmir	Chararsherif
Baba Nowruz Reshi	Kashmir	Naganaran
Hardi Reshi	Kashmir	Aarigam
Pum Reshi	Kashmir	Ranboh
Daryadin	Kashmir	Ranal
Baba Shukur din	Kashmir	Sherkot-wolar
Feroz Reshi	Kashmir	Nagam
Baba Ludmal	Kashmir	Nindwandpora
Baba Reshi	Kashmir	Badrkot-Bangil
Khaja Attar	Kashmir	Rainawari
Baba Hardi Reshi	Kashmir	Islamabad
Kangi Reshi	Kashmir	Wanigam-bangil
Tuupi Reshi	Kashmir	Habakadil
Najm-ud-din Reshi	Kashmir	Koh Suliaman
Syed Sulyman	Central Asia	Aalikadil
Sham Khatoon	Hamchipora-	*unknown*
Lehcham Reshi	Hamchipora	Charar-e -sharif
Haji Baba Andrabi	Indrab	Moran
Sangi Bibi	*Devehsir.Kashr.*	Kaqchalwan
Rabiah Khatoon	Kashmir. *Kashr*	Bamzu
Baba Looli Reshi	Chilandar.	charar
Syed Kalu	India	Mazar-e-Sangin
Shekh Naqishbandi	Kashmir	Budgir
Khaja Aazam Dedmari	Kashmir	Sringar
Shekh Ahmed Tarabali	Kashmir	Tarabal

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Hasan Aafaqi	unknown	Noashehrah
Sheikh AhmedTrali	Kashmir	Tral.
Sozan Reshi	Kashmir	——————-
Baba Reshi	Kashmir	*Ghulmarg*
Shapur Brahaman	Kashmir	*Embraced Islam*
through Amir-e-Kabir		
Syed Ala-ud-din Bukharei	Bukhasra	Skendarpors-Beru
Qazi Hasan Shirazi	Shiraz	Narparistan
Syed Jalal-ud-din Bukhari	Bukhara	Mazr-e-salatin
Sheikh AhmedChagli	kashmir	Chagal
Sheikh Baba Ali	kashmir	Tujar
Baba Shakur-ud-din	kashmir	Watlab
Masuud Narwari	kashmir	Narwarah
Khaja Habibullah Noashehri	Kashmir h	Noushehra
Baba Duud Mishkati	Kashmir	Ganderporah
Sheikh Dauud Batmalo	Kashmir	Batmallo
Sheikh Mousa Zahgir	kashmir	Qutbudinpora
Habibullah Gani		Qutbudinpora
Sheikh Yaqub	Kashmir	Chatabal
Saif-ud-din Dar watakasal	Minister of Hasan Shah	
Ludi Magre Kabir	Kashmiri companion of Amir AhmedporaBangil	
Mufti Mulla Almas	kashmiri	Martyered
Sheikh Bahram	kashmir	Gurtengo
Sheikh Bayazid	Anja-Islamabad	Anja-Islamabad
Khaja Usman Koul	kashmiri	Madinah
Moulana Zain Ali	kashmiri	Rainawari
Abul Haq Samarqandi	Samarqand	Disciple of Sheikh
HamzahMukhdum		
Malk Regi Dar Mukhdum	Disciple of Sheikh Hamzah Sourah	
Lacham Nanat Mukhdum	Disciple of Sheikh Hamzah Kohemaram	
Mirah Bibi Mukhdum	Disciple of Sheikh Hamzah *Ganru*	

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Sheikh Ismaiel Qadri	*Malwahkashmir*	Mazar
HajiAdham-1027H		
Sheikh Shahab -din	Sindh	Nawakadel
Mulla Hussain	*Ghazni*	Mazar
HajiAdham		
Baba Abdul Karim	Fatehkadel	Alaudinpora
Shekh Ismaiel Chasti	Srinagar	Mallakhah
Baha-ud-din Mohammad	Kharzum.992H	1002H
Haji Utar Baba	Kasmir-wahu	Athurah
Shekh Mohamad Parsa	*-Hirwan*	Palchan-1066H
Kahja Bayazid	Kashmir	Madinah
Mulla Jawhar Tant	Disciple of Sheikh Hamzah	
Mukhdum	*Haswal*	
Sheikh Musa	Kashmiri	
Monehama.1027H		
Shekh Mohamad Saied	Son of Baba Daud khaki	
Islamabad		
Khaja Mohamad Sadiq	Pupil of Mujadid Alaf sani	
Wantporah		
Sheikh Mehdi Ali	Pupil of Mujadid Alaf sani	
Sopore		
Sheikh Ibrahim	Brother of Sarfi Devsar	
Moulana Hasan Aafaqi	Phag-Kashmir	Noushehrah-
1010H		
Mir Baba Nazuk	kashmir	Malakhah-1048
Khaja Hussain Khatlani	Khatlan	Khanqah Moalla
Moulana Shah Gada	Krankshwan	Malarata-1022H
Mir Mohamad Ali Qadri	Srinagar	1070H
Khaja Hyder Manto	Srinagar	1057H
Sheikh Daud Gahni	Kashmir	Gohan.kashtwar
Baba Saleh	Gahgo-Kashmir	————
—		
Sheikh Hasan Lalu	Usan-Kashmir	Koh-e-Maran
Sheikh Momin	Barthankashmir	Barthan
Eaba Bayo	Kashmir	Ranawaro
Sheikh Nasir Bangali	Kashmir	Nandpora-1089H
Malik Jahangir	Aarwani	Gunjbakhish
Abidullah Bukhari	Bukhara	Zewan

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Sheikh Hyder	Kashmir	Gund-Ibrahim
1074H		
Khaja Ali Almas	Kashmir	Ogmunah
Khaja Baba lari	Dandhama-	Dandhama-
Sheikh Musa	Ashbari.Kash	Ashbari
Baba Sadiq	Hirpora-kashm	Hirpora
Mohamad Amin Sofi	Gankhan-Srgr	Malkhah
Sheikh Ahmed Zahid	Srinagar	Srinagar-997H
Sheikh Mohamad Sharif	Srinagar	Srinagar1052H
Mosa Zahgir	Srinagar	
Qutbdinpora1027H		
Khaja Mir Ali	Islamabad	Islamabad-1021H
Moulana Shams-ud-din	Srinagar	Mallakhah-1050H
Nour-ud-din Ashaie	Srinagar	Ranawri-1011H
Khaja Attar	Srinagar	Ranawri-967H
Haja Baba Qadri	Srinagar	Bulbulank-1066H
Khaja Yaqub Dar	Alikadel	Sazgari moh-1030
Khaja Mohamad Saleh	Srinagar	Madinah
Khaja Qasim	Srinagar	Tashwan
Khaja Zain-ud-din Dar	Srinagar	Katil-1042
Aakhund Mehdi	Srinagar	Tablakpor-
Mian Mohamad Amin	Srinagar	1099H
Aakhund Mulla Nazuk	Tashwan	Tashwan
Sheikh Mohammad Sharif	Safapura	Gratabal-1094H
Khaja Qasim Tirmizi	Tirmiz	Muqbara Fani
Nur Mohmad Parwanah	Batmalo	Ahlmar-1085H
Hammat Reshi	Homhamah	Homhamah
Sheikh Faizullah	Srinagar	Sangindarwazah
Qazi Dawlat Bukhari	Bukhara	1026H

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Poets and writers

Ghani Kashmiri

Since the inception of Kashmir, poetry has played a great role in the field of literature. Though nothing can be said about the earlier languages of the country but this we better know that on the arrival of Arians, languages like ancient Sanskrit were born and used by the coming generations. It seems that Prakarat turned in to the Sanskrit and initiated the literary activities. Sanskrit by its treasuries of rhetoric eloquence provided books of high quality in prose and poetry, which were translated during the reign of Budshah Zain-ul-abideen. Muslim period opened an encouraging chaoper for the development of Arabic and Persian literature, particularly Persian became the official language of the country and the taste of both Hindus and Muslims of Kashmir. The Persian speaking countries like Iran and some Central Asian regionss took much interest in the ramification of Persian and poets and writers started to visit Kashmir which patronized the literary atmosphere of the country. Poets like Mantaqi, Mulla Ahmed, Mulla Nadimi,Mulla Fasihi, Mulla Malihi, Mulla Jamil, Mulla Ahmed Rumi, Mulla Nur-ud-din, Mulla Ali Shirazi, Mulla Nadir, Mulla Husain Ghaznavi and others were the luminous Stars of the reign of Budshah. After the downfall of Shah Mir dynasty Chaks, particularly Hussain Chak who was himself a poet proved a best patron and appreciator of literature. Mughals ruled Kashmir for a long time and the atmosphere of Art and literature became more attractive and vaster in the country. Foreign poets and writers started to come and settle in Kashmir, and, with the result, Kashmir produced poets more intelligent and eloquent that of Iranian poets. Persian language was introduced during the time of Shahmiri Sultans (1349-1561) and was patronized by the Chak (1561-1589) and Mughals(1586-1752AD) rulers to become an of official langue. It maintained its splendor even during the periods of Afghans and Sikhs, but unfortunately lost its superior role in the administration of Jammu and Kashmir in the course of general reform in 1889. Still it was taught in the educational institutions up to 1965 as a part of curriculum from 5th primary. Gradually, this language was sidelined

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and both the government and people played their ill-started role by moving quickly towards the English language and its ideological offshoots. Actually it was an excessive fondness of western culture which harmed seriously the oriental languages and traditions particularly Persian language. Kashmir does not look now Iran-e-Sagir in the field of Persian traditions like fine arts, language and literature. The last hope of its preservation were some renowned Sunni and Shia families particularly Syeds, Peers, Waizeen ,Qazees ,Muftiyees,Aaghas, Molvies and other ancestral preachers to secure the manuscripts and literature of this language but during the cyclone of army crackdowns of 90's most of this Farsi stock was consigned to the waves of the rivers.

Until our new generations will not be taught the basics of Persian language through the regular evening or morning schools, and the school level introduction of this rich language will not be managed through the curriculum again, there is no hope of its revival. Individual literary work of any scholar is a blessing but not linguistic revolution which starts from the collective efforts and governmental patronship.

Ghani Kashmiri was, definitely, the crown of the Persian poetry of that time having precious and innumerable dimensions of poetical and visionary luminosity.

In this brief history every poet can not be discussed thoroughly but as scholar as Ghani was in Persian I liked to write a note on Ghani Kashmiri which itself can through light on the literary atmosphere of that age.

The full name of Ghani was Mohammad Tahir Ghani and as it has been discussed in the book that Mulla was a honorific name given to those who would have shown ability and efficiency in education particularly in Persian literature. So Ghani also was conferred this title and was called Mirza Tahir Ghani. He was born about in 1030 or 1040AH/1630AD during the reign of Shah-e-Jahan. This means that three hundred years after Persian language was introduced in Kashmir by the Muslim rulers particularly during the 50 years reign of Budshah Zain-ul-abideen. Persian language was on its acme in his life. Kashmir provided Persian poets like Kamli, Sarfi, Shaiq, Mullah Bah-ud-din, .Mulla Ashraf, Mulla Hamid and others, shown in the table given bellow. Ghani was from the Ashaie family .He got his education

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from Mulla Muhsin Fani who, in spite of his different ideas was a great scholar and literary person of that time. He never traveled to any country for education and experience rather spent his whole time in Srinagar. He used his original name as his pen name and "Ghani" changed into a literary institution. He started writing poetry in the age of 20 in 1060H, which in rudiments means Ghani. Gh= 1000.N =50. Y=10=1060. Ghani Kashmiri always liked to be a poor and never wished to come close to the rich people despite of their high rank, high profile and high posts, including courtiers and ministers; and even rulers always tried to meet him but he never bothered about them. 'His own mind was to him a kingdom where he found all joy', writes GMD Sufi. He further writes that 'he was in the habit of putting the padlock on the door of his cottage when he was in it, and taking it off when he was out. when asked the reason of this strange action on his part, he replied that he was the only wealth in the cottage which needed a padlock and when he was out, the need for the same did not exist, and so the door was always open in his absence'. This incident has been referred by Allamah Iqbal in his poetry.

He is among the few poets who never wrote any Qasida in praise of any ruler or prince or Emperor. He wrote more than 100000 verses but his *Divan* does not contain this all. it is also said when Aurangzeb Aalamgir visited Kashmir he eagerly wished to see Ghani and sent his influential persons to accept the offer of the king, but Ghani Kashmiri on hearing the desire of the king answered that 'say the king that Ghani has turned mad' and actually it happened so. He preferred to be a mad but not to meet the king.

No one was of the same status and equal to Ghani in Persian poetry through out the subcontinent. His subtlety of expression, imaginative power, fancy, freshness of ideas, eloquence and ambiguity, and double entendre are the top qualities of his poetical creativity. He was a born sweetmeat poet. His poetry is full of argument and reason. In his lifetime his fame reached India and Central Asia and he was acknowledged in Iran a great poet of Persian language. Gahani's couplets have been used and translated by Mirza Ghalib also, and Mirza Ali Saib traveled from Iran to meet Ghani for some particular word (*Kralapan*) to understand.

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Ghani had a brother whose name was Mohammad Zaman Nafe who was a well-known man of letters during those days. Ghani died in 1078AH and lies buried in Rajuri Kadel.

List of poets

Name	Residence	poetry	Death
Amir Ali Alimardan	Iran	Botakadil-Bag-e-	
Mulla Nami	Central Asia		———
Talib Asfahani Mazar-e-Khalil	Asfahan		Babapora-
Mulla Naami Sani	Central Asia		———
Mulla Mehri	Central Asia		———
Amin Mustaghni	Kashmir		Aarwat
Lala-Aarifa Bejbharah	Kashmir	Lalawakh	Buried in
Shah Abul Fateh	Iran		Drugjan-
Muzhari	Kashmir		
Mulla Mir Hassan Srinagar	Famous Calligraphr		
Awji Kashmiri	———	-	———
Mulla Zehni 1033H	Kashmir	Qasidah-	Charyar
Jan Mohamad Qudsi Zafarnama	Mashhad Drugjan-1055H	Qasidah	MuradBakhish-
Tughra Mushhedi Drugjan	Mushhad		Nayidyar-
Qazi Abul Qasim	Central Asia		Drugjan
Mohmmad Quli Salim Drugjan	Iran	Masnavi	Qaza-o-Qadr
Merza kalim Talib Drugjan	Hamdan	Shahnama	Chughtaia
Mir Ilahi Unknown	Iran		Nowhatta-
Mulla Saleh Nadeem	Kashmir		Unknown
Mulla Faseehi	Kashmir	Diwan	Unknown
Mulla Fahmi	Kashmir		Unknown

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Fitrati	Kashmir		Unknown
Roshni	Kashmir		Unknown
Mulla Hassan fani	Kashmir		1082H
Gulshani	Shiraz		Unknown
Mushtari	Kashmir		Unknown
Mehri	Mashhad		Unknown
Badiee	Kashmir		Unknown
Faroghi	Kashmir		Unknown
Mulla Tahir Ghani	Kashmir	Diwan	1082H
Hashim Devani	Kashmir		Devsar-Latkipora
Qazi Aarif	Kashmir		Unknown
Inayat Khan Aashna	Courtier of Shuja		1070H
Mohamad Zaman Nafea		Brother of Ghani	1119H
Merza Joya	Kashmir	Diwan	Unknown
Zia-udin Dewani	Kashmir		Unknown
Aslam Salim	Kashmir	Feel Jang	Unknown
Noor-ud-din Shariq	Iran		1127H
Mir Kamal	Kashmir		1131H
Ali Akbar	Haraat		1132H
Raza Mushtaq	Kashmir	Copier of Masnavi	Moulana Room Noshehrah-1151H
Hakim Saatee	Kashmir	Secretary of Shah-Aalam-poetry and prose	1143H
Abdul Ghani Qabool	Kashmir		Courtier of Aalamgir
Mir Maruuf	Kashmir		Inderwari
Mulla Tawfiq	Kashmir		JamiaMasjid
Mazhari	Kashmir	Deewan of 6 thousand couplets	
Aakhuund Mulla	Kashmir	1 Lac couplets	x
Lala Malik Shaheed	Kashmir	Diwan	
Baba Haji Mghni	Kashmir	Masnavi Karballa	
Mulla Taufiq	Kashmir	DiwanMulikul Shoara	
Khaja Hassan Koul	Kashmir	Translation of Chahaar Darvesh in poetry-Zuhdatul Akhyar	

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Mahmood Gami Kashmir
YousfZalikha,LilaMajnoon,Sheerin Khasroo, x
Abdu Wahaab Shaiq Kashmir Manzoom Tareekh-e-
Kashmir(in Persian) x
Merza Ali Khan Kashmir Killed In 996H x

Writers

Name	Writings	From	Reference
Syed Khawar Kashmir	Shar-eLamaat, Khawar-namah Disciple of MirMohamad Hamdani		
Bahat Bibi	Persian poems	X	X
Mohammad Amin Ovysi Kashmir	Mystic poetry Adopted son of Budshah		
Aoji	Saaqinammah Kashmir	X	
Salah-ud-din Bukhari	Anisat-ul-Talbin		D.1383
Baba Qutb-ud-din in Sanaskrit	Translated poetry of Shekhul -Aalam Kashmir	x	
Mulla Ahmed of Mahabharat etc	Tareekh-e-wiqaya Kashmir-Translation Kashmir	Courtier of Budshah	
Ropa Reshi Aalam	Haafiz of the poetry of Sheikhul - Kashmir	x	
Baba Dauud –e-Khaki etc	Virdul Marideen-Dastuurul Sal-e-keen- Kashmir	Disciple of Shekh	
Hamza Mukhdoom			
Sheikh Ahmed Chagli Shekh Hamza Mukhdoom	Sultaniah	Kashmir	Disciple of
Baba Ali Raina Brother of Sheikh Hamza	Tazkirat-ul-Aarfin		Kashmir
Khawja Birum Devotee of Sheikh Hamza	Tazkirat-ul- Murshadeen		Kashmir
Qazi Habibullah e-Sunnat walJamaat. Kharzom	Aqaid-e-Naseer-Dar Asuul-o-FaruAhl- Jam-e-Dur Bahas-e- Khilafat-o-Imamat. Shelhul- IslamDuring the reign of		
Hussain Chak			
Sheikh Yaquub-e- Sarfi	Tafseer-e-Qraan, 2 parts.-Sharh-e-		

Sahee Bukhari- MaslakulAkhyar-wamaqUzra-Liala Majnoon-
Maghazi-ul-Bayuut-Maqamat-e-Murshid-Manasik-e-Hajj-

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Rawayah –Sharh-e-Rubaiat-Risalah Azkar-Kanzul Jawahir-Diwan-e-Qsaud-o-Ghazliat .etc Contemporary of Sheikh Hamza Makhdoom

Moulan Hassan Aafaqi Asrar-e-Noqt Kashmir x

Mulla Hasan Khubaz Hidayat-ulAama Kashmir z

Mohamad Amin Dar Qasraat-Risala Zaruuriah Kashmir Death-1099H

Baba Dauud-e-Mushqati Asrarul Abraar-Asrarul Ashjar Kashmir x

Syed Mir Baba Hidayat-ul Mukhliseen Kashmir Divotee of Sheikh Hamza Mukhduum

Mueen-ud-din Naqashbandi Futawa-e-Naqashbandi-Kitab-e-Ahwaal Kashmir x

Mir Kamal-ud-din Secretary of King Akbar Kashmir

Syed Abdllah Baihaqi Qaidul-Aama-Merajul Saalkeen-,Qasidah Badrud-duja Kashmir

Shah Nyaz Naqashbandi Chaie-namah Kashmir X

Mir Sadullah shahabadi Maghazi-un-Nabi-Tafser-e-Qraan-e-Majid,Risalah Gul o-Bulbul,Bagh-e-Solyman, Kashmir x

Mir Saeed Indrabi Tafseer-e-Quraan in Persian and Arabic Kashmir x

Mulla Abdul Wahab Tareef Fi Tasawuf,Shar-he-Mowaqif,Sharhe-Shuma Manteq, Kashmir Son of Moulana Danishmad

M ulla abdul Wafa Anwar-e-Nabuwat etc Kashmir X

Moalvi Nizam-ud-din Zamimah-Tareekh-e-Wiqa-e-Nizamiah Kashmir Qazi during Afghan period

Mullah Hidayatullah Matu Takmila Tareekh-e-Azami, Tohfat-ul- Ikhwan Kashmir X

Sheikh Murad Rafiqi Intebah-Fi-Zikr-e-Awlia Kashmir X

Merza Akmal din Jawahir-ul-Asrar,Bahar-ul -Irfan Kashmir Death-1131H

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Abdul Wahab Noori Fathat-e-Kobraviah,Ainul- Irfan Kashmir Death-168H

Khaja Azam Dedmari Fezul-Murad,Fawaid-ur-Raza,Firaqnamah,Qawaidul Mushaikh, Ashjarul Khold,Sharh-e-Kibriat-e-Ahmar,Tareekh Kashmir Kashmir Death-1179H

Sheikh Sharf-ud- din Zahgir Rawazatul-Sharf,Rawzat-tus-salam Kashmir Death-1205H

Mulla Mohammad Saeed Mafateehul-Barakat,Jlaelud-Dawaat Kashmir Death-1208H

Sheikh Akbar Hadi Haashia Awariful-Maarif,Qasaa-ed-e-Farziah Kashmir Death-1234

Sheikh Ahmed Tarabali Afzal-ut-Tareeq Kashmir X

Amir-ud-din Pakhliwali Tohfa Mohammadi,Risala Tarbee,Tahqiqaat-e-Amiri Kashmir Death-1282H

Mulla Hyder Pashloo Noor-u Siraj,Ilmul Faraiz,Siraji,Miftahur-Rahmah,Misbahul zulmah, Murba-ul Gazlaan,Rasmul-Hifz-e-Qraan,Dur-e-Yateem,GaraibulRagaib,Kherul Hasanat.etc Kashmir Death-1243H

Sheikh Mohamad Tarabali Aqaid-e-Islamiah,Trajamah- Qaseedah Burdah. Kashmir Death 1280H

Adur-Rasool Ajeebul Manzar,Karamat, Kashmir Death-1288H

Sooma Zena Charret.-History of Budshah during his reign. Kashmir

Bhoodi Bhat Shahnamah, Kashmir During the reign ofBudshah

Mulla Kabir Sharh-e-Mulla,Persian translation of Rajtarangni,Tareekh-e-Kashmir x During the reign of Budshah

Merza Hyder Tareekh-e-Rashidi Central Asia Ruler of Kashmir

Jamal-ud-din Farhang-e-Jahangiri Initiated on the adviceof Akbar and completd in 12 years

Kashmir Treasure Collection.Digitization by eGangotri

Abutalib Kaleem Budshanamah Iran Left incomple -te afterhis sudden death in 1075H

Saifud-din Zaib-ut-Tafseer Ordbeil Persian translation of Tafser-e-kabeer

Mulla Hassan Fani Dabistanul-Mazahib, Kashmir A controversil Book

Molvi Hassan Shah Gulistan-e-akhlaq,Khairiyat-e-asrar, Tareekh-e- Hassan. Khoyhama-Kashmir Born in 1823 death-1898AD

Saifud-din Wamaq-u-Uzra Kashmir x

Aziz-ud-din Haruun Rashid,Mahmuud Ghaznavi,Sheikh Sanaa

Hamidullah Akbarnamah, Kashmir History of Afghan period

Zahir-ud- din Makhzanul- Awlia-e-Kashmir Kashmir x

Pandit Asora Koul Kashmiri Grammer In Sanskrit language

Pundit Kirpa Ram Ghulab Nama Kashmir Biographgy of Maharaja Ghulab Singh.

Wahaab Parey He was called Firdusi of kashmir Kashmir 1914AD

Nasirul Molk Sahifat-ul-Takween Chitral Ex.Ruler 1936-43

Famous schools-

Madaris Madasas

Name	Founder	Remarks
Madrasatul-Quraan	Sultan-e-Shahab-ud-din	Sultan Shahab-ud-din ruled for nine years from 771H to 780H.
Madras-e-Qutb-ud-din	Sultan-e Qutb-ud-din	Sultan Qutub-ud-din ruled from 1378 to 1394 AD
Jam-e-Masjid college	Sultan Sikendar	
Noasheraha University	Budshah-Zainul Aabdin	
Zainagir College	Budshsh	
Madrasatul Aloom		In Syalkot
Madrasa -Azeem	Sultan-e-Hassan shah	Seer Islamabad

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Madras-e- Darul Shafa Sultan-e-Hassan shah Koh-e-maran

Darsgah-Mulla Hyder Mulla Hyder, during the reign of Jahangeer Gojwarah

Madras-e-Khajgan Khaja Mahmood Khawand During the reign of Shah-e-Jahan

Madrasa Sofiah Dara Shikooh Residential

Madrasa Syed Mansoor Nawab Inayat khan In 1713ADMadrasa Mulla Kamaal

Madrasa Lachmi Khatoon Lachmi Khatoon Daughter of Saif-ud-din Dar ,commanaderinchief of Budshah

Jamia Masjid

The Jamia Masjid Srinagar, situated at Nohattah was originally built by Sultan Sikendar in 1400AD and his son Sultan Zainul Abdin got it extended and designed with four doors and four Minarets each from every side. The attraction of the Jamia Masjid includes beautiful Saracen architecture, a magnificent courtyard and 370 wooden pillars. It was destroyed by fire during the reign of Sultan Hassan Shah (1470AD/840.AH).His commander-in-chief Ibrahim

Magrey continued its construction work after his death. Again, it was blazed during the reign of Emperor Jahangir who, being in Srinagar those days, joined himself in the rescue measures and entrusted its reconstruction to Malik Hyder Chadurah. The mosque got fire also during the reign of Emperor Aurangzeb in 1674AD. The Emperor ordered to rebuild it under a proper care. The Mosque is an outstanding and architectural building in the wooden work of Mughal era. The area of the mosque extends up to 348 feet by 381 feet and holds a capacity to accommodate 33333 people offering prayer at a time; and having a sufficient place in and out side of the masque in shape of a square garden, 100000 people can pray easily at a time.

Pather Masjid

The Pather Masjid speaks of the architectural style of the Mughal era on the western side of the Jehlum river bank quite on the opposite side of Khanqah-e-Moalla in Srinagar. Polished stones have been thoroughly used in its construction. The lower portion of the mosque is built of stones and the upper of brick covered by a

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thick coat of buff-colored lime plaster. The mosque was built by Queen Nurjehan in 1623AD. According to a tradition, after building the mosque, the empress was asked regarding the cost of the construction and she hinted to her jeweled slippers saying 'as much as that'. The answer was reported to the Ullema who decreed that by this sacrilegious allusion the mosque had become desecrated and was unfit for religious use. The political scenario of that time was quite different. Shias and Sunnis were not in good terms with each other and Nurjahan was a Shia. Quite possible that some people mongered a rumor and the Muftis gave their verdict according to it. For this reason, people did not use it as a place of prayer from that time. But it is wonder that a Muslim queen who comes to Kashmir and builds a mosque of precious marble stones and costly material, would have passed any un-Islamic comment about the mosque does not instill into the mind.

Mughal constructions & gardens

Before the advent of Islam Rajas of Kashmir were also fond of gardening and used to plant Mulberry trees everywhere. A famous (Tut) mulberry garden was laid by one renowned Swami Maya at the place where now Maisuma bazaar is situated. It was maintained by the sultans. kings and later rulers and existed up to 19th century AD.Muslim rulers particularly Mughas have laid historical gardens throughout the Subcontinent especially in Kashmir. Sultan-e-Zain-ul-Abdin constructed a famous garden called Bagh-E-Safa at his capital Nosherah. Mughals to their best tried to not deviate from the original forms of the gardens. Their biggest challenge in Kashmir was to exploit the chosen site and the abundance of water resources to its maximum potential. The sites selected were invariably at the foot of mountains. Almost all popular Mughal gardens in Kashmir except Verinag follow a similar water channel sourced at a natural springs.

Shalimar

It is said that it has been laid out on the vanished garden built during the time of Parvaressana 11 in the late 6th century and the site adjusted to the garden was considered sacred and was called *Shlimar*, 'Hall of love' in Sanskrit. Both vanished up to 16th century. The present garden was laid out by Emperor Jahangir in 1619AD and named *Farah Bakhish.* Zafar Khan, a governor

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during the reign of Shah-e-Jahan made an extension and named it *Faiz Bakhish*. It was actually *Zanana* and the work was carried out in 1630 by Zafar khan. The lower portion, composing the 3 terraces was the Dewan-e- Aam where the emperor used to hold public audience. The upper 2 terraces were exclusively for the Emperor and his courtiers and called Diwan-e-Khas. This area was also called the Zanana, a private zone for the Empress and the ladies.

Nishat Bagh

It was laid out by Nur Jehan's brother Aasif Khan, constructed by Mirza Abul Hassan and later owned by Emperor Shah-e-Jahan in 1633AD. The garden is situated at the eastern bank of Dal lake and on the foot of Zabrwan mountain. The garden consists of 12 terraces symbolizing 12 signs of Zodiac. The upper most terraces, was the Zanana or the private section of the garden. Nishat Bhag was more private than its neighbor, Shalimar Bagh. The Ontakadil, a historical bridge located in the lake and now ruined, is among the key views from the garden.

Chishmah Shahi

Ali Mardan Khan, the governor of Kashmir laid it out in 1642AD by the order of Emperor Shah-e-Jahan. Its waters are renowned for the cool and sweet qualities. The garden stands out from the rest of the gardens for its narrow rills and singular fountains within its pools.

Pari Mahal

Pari Mahal, a school for Sufism on Zabarwan hill, was constructed by Dara Shakoh during his stay in Kashmir. in 1650 and named it after his wife Nadira Begum supposed to be known as Parimahal the daughter of prince Parvez, a son of Emperor Jahangir. The construction of Parimahal shows the style and design suitable to the Buddhist monks, Christian hermits Hindu ascetics and saints of early Muslim saints who would prefer to live in small cells in the hilly jungles.Mosque of Aakhund Mullah **(Mohammad Shah Badakhshani)** on the scraps of Hariparbat was also constructed by prince Dara Shakoh.

Naseem Bagh

The garden was laid out by the Emperor Shah-e-Jehan and 1200 Chinars were planted in it. It is situated on the western

Kashmir Treasure Collection.Digitization by eGangotri

side it is situated on its western side of Dal Lake, about 1 km beyond Hazratbal. The garden has been taken by the Kashmir government as Chinar heritage Park.

Achabal

It was also renowned during the time of Sultans and was an archer garden. The present garden was laid by Nurjehan in 1620AD and was named Begamabad. It was also called Sahibabad in the name of Jahangir. For its Chinar trees and roaring water channels the garden is more one embodiment of Mughal kings. A Hamam was constructed within the garden by Jahanara Begam the daughter of Shah-e-Jahan. It is said that the Hamam was supported by such an engineered heater which continued its heat round the year and never turned cold. But when the Hamam was repaired by the later engineers the heater automatically changed its temperature and became silent for ever.

Verinagh

The garden was constructed by Mirza Haider an able engineer of the Mughal Court at the behest of Jahangir. The spring was originally a shapeless pond. Emperor Jahangir determined to improve it and built an octagonal tank of stones around it in 1620AD and was enlarged by Shah-e-Jehan. It was called also Shahabad. The garden was most favorite to Emperor Jahangir wished to be buried here.

Fort of Koh-e-Maran

It was built and completed by Emperor Akbar in 1594 AD on his 3rd visit to Kashmir and 1 Crore and 10 lac rupees were spent to afford a source of relief to the famine stricken Kashmiris.

Char Chinar

It was laid out by prince Murrad in 1641AD during his governorship. It had four Chinars on each of the cardinal point.

Tomb of Syed Mohammad Madni

The Tomb near Bota Kadil is a small building decorated with flora pattern tiles constructed by Budshah Zainul Aabdin in about 1444AD. Tomb of Badshah is also from the same period.

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Shias in Kashmir

Shia Historians believe that Shia–Muslims have reached Kashmir before Syed Mohammad Qummi and Syed Hussain Qummi but lacking the existence of any Shia scholar to educate them they were not aware of the religious tenets and followed the Hindu customs. In these circumstances, according to Shia historians, Moulana Saeed-ud-din was deputed to Kashmir from Hamdan, along with the Carvan of Mir Syed Mohammad Hamdani. He was a great scholar of Oriental learning particularly in Quraanic exegeses, Tradition, Jurisprudence, philosophy etc .He, according to Shia historians, was appointed the first *Mutawali* of Khanqah-e-Moalla, and was buried in the compound of the Khanqah. Later his progeny shifted to Babapora Habakadel Srinagar.

According to Shias Syed Mohammad Madni, who had migrated from Madina during the reign of Sultan-e-Sikender in 796H settled at Malmoh near Magam 15 miles away from Srinager. People believe him a renowned scholar and preacher who started his mission in the same village and spread it in the adjacent area. He also was a great scholar and Saint. Shias claim that sultan invited him to settle in Srinagar where he built a residential house for him near his palace. A Khanqah was also constructed for his disciples and devotes. He passed away in 849H and was buried at Mohallah Madin Sahib. Sultan Budshah built a tomb on his grave and mosque with Bagnio near to it. Two Shia Governors of Kashmir, Ali Murdan Khan and his son Ibrahim Khan repaired these buildings during their reign. According to Shias these buildings were damaged during the riots and locked by the government.

Syed Hussain Qummi, according to the Shia historians, was from Qumm, which is a most sacred place of Shias in Iran. He came to Kashmir during the reign of Budshah and settled in Syedpora Zaingir where he passed away and was buried at the same village. Shias ascribe some marvel events to him saying that he was a great mystic. Shias have built a waiting house for the pilgrims near his tomb where they assemble every year.

According to Shia writers Mir Shams-ud-din Iraqi reached Kashmir in 888H and returned after many years. A man, Sheikh

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Mohammad by name, during his Hajj journey met to Shah Qasim at Drusht and related the details of Kashmir. Shah Qasim was much impressed and ordered Mir Shams-ud-din to go to Kashmir again. Mir reached Kashmir in 902H .Influential Nobles like Malik Mosa and Kaji Chak became his strong devotes and Malik endowed his land and buildings to Mir for the cause of Movement and shifted to Aarwat and settled there. Mir Shams-ud-din built a Khanqah at Jadibal which he named Khanqah-e-Nurbakhshia and completed it in 910H. Shias claim that Syed Mohammad Baihaqi, who was the most powerful minister, suited to Mir for his daughter which he denied. In addition, 2nd cause of his enmity against Mir Iraqi was that Mir thrashed the Hindu Diwan of Baihaqi, for he had put-on the Muslim dress; and in exchange Mir was also beaten by the servants of Baihaqi. Disgusted with this event Mir left for Ladaklh where he worked for his faith in Kargil and Askardu. He built Mosques and came back after Syed Mohammad Baihaqi was killed.

According to Shia historians 'Mir launched a campaign against un-Islamic reforms of Budshah, built many mosques at many places, and converted 24 thousand people to his faith. He passed away in 1525AD, was buried in Khanqah-e-Nurbakhshia Zadibal. After 33 years his grave was destroyed by Merza Hyder Kashghari and Mir's corpse was shifted to Chadura by his followers and buried during the night.

According to Shias the word "Shia" was not used up to the arrival of Mir Shams-ud-din .It was actually used for all those Shia groups who considered Hazrat-e-Ali as Imam and the executer of Prophet So Asna Ashri, Isma-eeli, Zaidi and Nurbakhshia etc were called Shias. When Shia Asna Ashris came to power in Iran and the majority of the people joined this faith the word "Shia" or Imamia was only used for Asna Ashri Muslims.'

Shia scholars say that 'Nurbakhshi linage is also a branch of Imamia because many beliefs of it mach with the beliefs of shiate. They also think it necessary that Imam must be from the progeny of Hazrat-e-Ali and Hazrat-e-Fatimah, and the love of Prophet Mohammad PBUH is an important part of the Muslim faith and like Shias they perform ritual mourn for Imam-e-Hussain RA. With the passage of time Nurbakhshia group merged in Shiate and,

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because of this, the Shia historians declare Mir Shams-ud-din Iraqi a preacher of Shia Asna Ashri.

Quoting "Tuhfatul Ahbab"a book written by a Nurbakhshi author, Safdar Hamdani in his Urdu History 'Shiyan-e-Kashmir' writes that 'his father Moulana Jamal-ud-din had changed his faith and joined Nurbakhshia group. He was among the selected devotees of Mir Shams-ud-din who brought a most disputed book 'Fiqh Ahwat' to Kashmir with him. According to the author of Tuhfatul Ahbab , this book contains the issues relating to Fiqh which were prevailing during the time of Prophet and, as Syed Nurbakhish says, both, Shia and Sunni narrators have distorted it.'

Merza Hyder Kashghari, according to Hamdani, writes in his 'Tareekhi Rashidi' that Mir came from Iraq-revealed himself as Nurbakhshi, introduced religion in mutilated shape and named it Nurbakhshia religion. He wrote a book for the cowards of this land and named it "Fiqh Ahwat" which is not according to the beliefs of Sunnis and Shia Asna Ashri; and to accept Nurbakhshi as Imam-e-Zaman and Mehdi Mawuud is against the teachings of Shia school of thought. Merza Hyder sent Fiqah Ahwat to the scholars of Hindustan for legal opinion and verdict. They, in return, wrote that the author is a heretic who has deviated from the teachings of Quraan and Sunnah and does not exist in any Shool of Thought in Islam. So, it is duty of the Muslim rulers of the country to annihilate the book and efface its followers.'

According to Safdar Hamdani:

1. Malik Mosa worked as Minister from 907H to 916H, aimed for the spread of Shiate, and converted a good number of Hindus to Islam with their choice.

2. Chaks ruled for 32 years in which Shias enjoyed progress and prosperity. Chaks worked for the defense of the country and made the invasions of Mughals unsuccessful. In rivalry with Mughals Chaks adopted the title of Kings.

3. Baba Khalilullah, Baba Mehdi, Sheikh Husain, Moulana Hafiz Basir, Mulla Ahsan Aswad and Mulla Aani were the great Ullema of Shias.

4. Hamdani family, (Being the progeny of Mulla Mohammad Sayeed)

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Ansari Family (related to Mulla Aalam Ansari of Qumm, came to Kashmir in 821H)

Molvi or Aagh Family (headed by its 1st religious leader Aaga Mehdi)

Sheikh Family (headed by Sheikh Mohammad Raza of Bahrain migrated in the end of 10th Century H)

are the renowned families of Shias having a long background of being Antecedents of religious preaching in Shiyan-e-Kashmir.

The bellow mentioned information has been collected from the detailed article "Shais of Kashmir- socio-political dilemma" written by Mr Sajad Haider and circulated through website.

"Although there has been no official census on sectarian lines in Kashmir a conservative estimate puts the Shia population at around 1.5 million .Shias are a majority in the northern area of Gilgit and Baltistan currently under Pakistan. In Jammu and Kashmir, the community is chiefly concentrated in Srinagar, central district Budgam, Baramullah and ladakh regions.

History records 10 Tarajis known as Taraj-e-Shian1548,1585,1635,1686,1719,1741,1762,1801, 1830 and 1872. During which the Shia habitants were plundered, people slaughtered libraries burnt and their sacred sites desecrated. Such was the reign of terror that the community widely went into the practice of *Taqya* in order to preserve their lives and the honor of their womenfolk, village after village disappeared with community members either migrated to safety further north or dissolving in the majority faith.

Zadibal, Baghwanpora , Shalimar and Bemina the Shia dominated areas of the city absorbed a heavy conflux of community members from smaller pockets of downtown Srinagar like Kamangerpora, Shamswari, Fatehkadel, Rainawari, Khanyar, Nowpora, Khankah-e-Sokhtah and Chattabal etc.

Many later–age-Sadaat and other Shia missionaries either to escape persecution at the hands of rulers of their time or for the purpose of spreading their faith, traveled to distant lands.

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First to arrive was Syed Sharaf-ud-din alias Bulbul Shah from Ardebil followed by Mir Syed Ali from Hamdan.

Noted Shai families like Ansari, Safavi, Jalali, Razvi and Hakim all trace their roots to Iran.

Shia Nobles like Mir Syed Hussain Shah Jalali were championing the cause of the community at the forums in and outside of the State. In 1885, he established Anjuman-e-Imamia, first politic-religious organization of Shias of Kashmir and subsequently founded the 1st ever educational institution along with that of Mirwaiz Rasool Shah, by name of Imamia High School where students from all sects including Kashmiri Pundits studied.

Munshi Mohammad Ishaaq was one of the founder members of the Plebiscite Front. Safavi and Ansari dynasty both have produced some outstanding Ullema in the past and since the clergy exerts enormous authority in the Shia communities the world over, Kashmir is no exception.

The Shia community of Kashmir had a vertical split with the community divided between two new groups which came to be known as *Firqas* or sub sects. Those following Ansari family came to be known as *Firqa-e-Qadimi* while those following the Safavi family of Budgam are known as *Firqa-e-Jadid.*

The Ithad-ul- Muslimin established a Trust by name Al Abbas Trust in mid nineties which runs a dozens recognized schools in different impoverished Shia villages. The Shia Association runs scores of Madrasas named Muarif –al- Uloom in various Shia dominated villages. Both run parallel Sharie courts .Aghas, unlike Ansaris are Syeds. They are the descendents of Mir Syed Shams-ud-din Iraqi the patriarch of the Agha family. Agha Syed Yousf –al-Mosvi al-Safavi popularly known as Agha Sahib Budgam , held the reigns of the family firmly in the hands till his death in 1982. His *Sharie Adalat* or Sharie court was popular with even non-Muslims who would take their cases to him for speedy justice.

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Anjuman-e-Sharie weakened after the split, but continues to wield influence among a major of the community. It runs a number of schools., the major one being the Babul Ilm at Budgam. One person who still upholds the intellectual legacy of the dynasty is Agha Syed Baqir who shuns the publicity and confines himself to the spiritual pursuits.

The profound influence the clergy wields over the community is more starkly visible in Shia dominated Kargil, a geographically isolated area, 205 km north of Srinagar.

Syed Ali Safaivi in his article "Shias of Kashmir-the historical overview" believes that:

"It took Islam 6 centuries to secure a strong foothold in Kashmir. After next one hundred years Islam galloped through and overshadowed Hinduism and claimed a majority.

The worst riots subsequently had a titanic impact on the psychology of the people of the two sections. The impact of which can be felt even to this day.

Both of the families(Aghas and Molvis have immensely contributed towards the propagation , yet there is no escaping the fact that contribution of Agha family of Budgam surpass those of Molvi family is not taken into account."

Tanzimul Makatib based in Lukhnow and founded by Syed Ghulam Askari worked much in the field of education for the Shia children. Kashmir Moawin-Committee of This Tanzeem was established in 1981 AD and was the result of the efforts of Moulana Askeri's visit made in 1978. Molvi Ghulam Ali Ghulzar was among the founders of this Committee. After a great struggle the Maktabas were opened and thousands of the children, both male and female, from the new generation got and get their religious education from these centers. Mr Ali Mohammad Mir as Nigran Secretary worked very hard for its progress.

Bachground of Tarajs (Ravages)

It is but natural when two communities or sections ,for their interests or being mislead and lured away by the miscreants

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to bring each other low and quarrel to destroy themselves, the minority is often crushed whether being oppressor or being oppressed. After the Shias emerged in Kashmir and tried to follow their sectarian faith, they faced the persecution which has its own reasons and factors. Be Sunnis or Shias, both the sections have been harmed and damaged by the hidden enemies who proved the culprits for the disintegration of the Ummah. The present global Shia Sunni conflict and distrust which has a long history, is the result of extremism born from the differences known to the Ulema of both the communities, misused by the political elements and misinterpreted by the scholars of both sides. Politicians have always exploited these differences and common people of the sects have become tools for the interests of selfish leaders.

Shias claim the integral and perpetual attachment and spiritual love with the progeny of Prophet Mohammad (peace be upon him), while Sunnis, including the great attachment with the offspring of the prophet, believe in the truthfulness of the electoral process of Khilafat and companions (Sahabah-e-Rasool) thinking them incontrovertible for their policies. Shias claim that the attachment with the progeny of the prophet is their unbroken conviction and Sunnis also claim the same adding the eternal love for the Sahabah. Sunnis cannot compel the Shias to adopt the same way and Shias have to understand that a simple insult and abuse can destroy the all measures of unity which we are observing through our eyes of experience and from the windows of history for last 14 centuries. Both the communities have also provided the torch-bearers of tolerance who have strictly advised the Muslims to leave the differences for the doomsday and be united for the service of Islam. Until and unless both Shias and Sunnis will not adopt the balanced approach and will not learn the teachings of the prophet about his progeny and companions, in spite of millions of claims of unity, the unity and integrity of Sunnis and Shias will be put at stake. They have, of course, to face the aggressions of the anti Islamic powers which did not and do not differentiate between Sunnis and Shias. This we have come to know about Chengiz Khan of Central Asia, of Europe and of West. The Ten Ravages (Tarajs) mentioned by Shias of Kashmir should be understood in the same perspective. The information has

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been taken from the Sunni Historian Mohammad din Fauq, and Shia Historian Hakin Safdar Hamdani has also been consulted. The translation of the events is given briefly as under:

Ten Ravages (Tarajs)

1, 1548AD

(Nazuk Shah as the King and Haider Kashgari as practical ruler 1540-1551AD)

Merza Haider Kashgari who as a ruler was bound to see Sunnis and Shias together did foolishly against it. Thinking that Mir Shams-ud-din Iraqi has divided the Kashmiri Muslims into two sects and till his sect is not crushed the peace shall not return to the State. He very brutally and like a butcher killed Shias and hundreds of them were compelled to leave the valley. He burnt Khanqah-e-Mir Iraqi, arrested his son Danial and killed him mercilessly.

2.1585AD.

(Yaqub Shah Chak ruler 1585-86)

It is recorded that the reason of this riot was the result of compulsion from the chief Minster Mohammad Bhat who stressed upon Qazi Mosa to add *Ali-yun-Waliullah* with the Azan which he categorically refused. The Qazi was martyred in the court of Yaqub Shah and his dead body was tightened with the leg of an elephant and demonstrated in the city. Nazuk Bhat, the replaced prime minister of Yaqub Shah treated Sunnis and Hindus like cattle and would torture them mercilessly. The tyranny reached such an extreme that the Sunni leaders did not find any way except to meet the Emperor Akbar and request him for his help and intervention. This is the background of Shia Sunni riots which dissented in Jadibal where the area was inflamed and common innocent people murdered.

3.1635AD

(Governor Zafar Khan 1633-16-40)

Khaja Ghulm Hassan Zafar Khan was ruling the State. The present Maisuma Bazaar was a Mulberry garden and people used to come and enjoy the mulberry. Once both Shia and Sunni people fought for mulberry eating and some Shias abused the revered companions of the Prophet PBUH which enraged the temper of Sunnis who rushed upon the Shias. Governor Zafar Khan, however, curbed the riots and arrested the people along

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with the Sunni leader Khawja Mohammad and sent him to the court of Emperor in Delhi.

4.1686

(Governor Islam Khan (1678-1686)

One Abdul Shakur from Shias and Sadiq from Sunnis quarreled with each other in Hassaabad. The Miscreants made the event famous and people from both the sides gathered and rushed furiously upon one another. The calm atmosphere and harmony was changed into hatred and the peace was turned into a battle-field. Both communities looted and plundered each other. The governor who reached on the spot displayed a partial role in favour of Shias which made the Sunnis more furious. The clashes spread in the city and both the sects ransacked and plundered each other.

5.1719

(Mir Ahmed Khan, 2 months –Abdullah Khan Dehbudi 5 months -Momin Khan. 6 months as Governors.)

One Abdul Ghani who adopted the title of Mahtavi Khan created a great disturbance in the valley and after motivating a big group of miscreants to accompany him started to kill and loot the Hindus and did not pay any regard even to the governors. A Noble, Mir Bakhish by name, managed a secret watch and invited Mahtavi Khan for a meeting. As soon as the self-made ruler Mahtavi Khan entered the meeting hall he was arrested and killed along with his two sons. The helpers of the Noble were from the Shia community. Instantly some miscreants and political opportunists exploited the event and turned the event into a sectarian violence and rushed upon the Shias. More than 3 thousand people including a good number of Mughals were killed along with their families in these clashes.

6. 1741

(Governor Asadyar Khans-1741-1745)

A Police officer namely Berullah Baig revolted against his master Abu-al-Barakat. After getting help from Muzzafarabad and Punch he entered the valley and started to loot the property of the people. He cleverly reminded the Shias the tyranny of the Sunnis committed in the past and motivated them under an accord for

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support. This cunning strategy proved a starting point of the clashes between two sects in which Sunni groups attacked the Shias and burnt the Khanqah-e-Jadibal. Shias suffered a great loss of property and life more than Sunnis.

7.1762

(Buland Khan Bamizi as Governor 1762-1764)

During the draught time Sunnis had gathered in Eldgah to pray Namaz-e-Istisqa for rains. The attendants of the shrine of Khwaja Habibullah Nowshehri who were proceeding towards Eidgha to join the Namaz faced an encounter with the Shias of Zadibal. The Shias showed disrespect to Khwaja Sahib which was not tolerated by the Sunnis. Followers of Khwaja gathered from all sides and the unpleasantness turned into severe clashes. Jadibal was changed into flames and both the sects destroyed each other. The governor ordered investigation in which Shias were found at fault.

8.1801

(Abdullah Khan Alkozi governor 1796-1802)

The sectarian clashes started on the occasion of Aashura. Some Shias showed a disgrace towards the Sahabah openly which was not tolerated by the Sunnis. Shia families were looted and houses of the both sides gutted. Aali Masjid was also burnt during these disturbances.

9.1830

(Bhiman Singh as Governor (1830-1832)

The Shias had announced a Muharram procession which was disturbed by some Sunnis, and called it against Islamic Shariah. They tried to withhold this precession which Shias did not agree. With the result Sunnis attacked Hassanabad and Jadibal, set the property of Shias on fire and looted their property.

10.1872

(Wazir Panoo, the governor)

According to Shias it was last Taraj(Ravage) which occurred during the reign of Maharaja Ranbir Singh. The Shias had built a mosque near the Shrine of Syed Mohammad Madni and used to pray in it. Sunnis did not like to see a Shia mosque near the Shrine of Syed Madani. On the death anniversary of the Saint Sunnis attacked the mosque and razed it to the ground. The situation

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turned into clashes and Shias were seriously ransacked, property damaged and houses set flamed. Wazir Panoo the governor reached the sport and on seeing a huge crowed of people falling to each other, fled to Jadibal where the property and houses of Shias were already burnt.

Possible that historians might have made the events highly tasteful and colored their versions according to their sectarian choice, but no sect can declare itself innocent and unconcerned. The time has come that both the sects should come to senses and their leaders and preachers must not see the events with easygoing attitude. What happened during the months of July –August 2013 was nothing except a shame.

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The Holy Relic

Mo-e-Muqadas

Salaalh-o-alyhi-wa-salam

The Holy Relic of Prophet Mohammad PBUH was brought to Kashmir by one Medanish during the reign of Fazil Khan, the governor of Kashmir in 1700AD, through the Shopian route; and was kept at Khanqah-e-Moalla. But, seeing that the place is not sufficient and, the people who will come time to time to have the view of the Holy Relic can not be accommodated. So it was shifted to Bagh-e-Sadiq Khan which is called now Aasar-e-Sharief or Hazratbal.

The story of the arrival of the Holy Relic starts from 1635AD during the reign of Emperor Shah-e-Jahan. Syed Abdulla by name, a traveler came to Bejapur claiming that he was the Mutawali of Masjid-e-Nabvi at Madinah. He had not good terms with his cousin Syed Hashim who had lodged a complaint against him in the Court of the ruler. Syed Abdullah did not respond the summons of the court, which made the ruler angry and expelled the Syed from the country. He left Madina along with his family and reached Bejapur where he got asylum. Here he claimed that he is the descendent of the Holy Prophet PBUH and has with him three relics along with the holy Relic (Moe-e-Muqadas which as heritance came to Imama-e-Hussain (R.A) and consecutively came to him in 1633A.D./ (1044H)

Turban of the Prophet PBUH and Saddlecloth of Hazrat-e-Alli RA were other Holy Relics. The ruler of Bejapur treated him piously and being a Syed, approved an estate in his favor. After a peaceful life of 23 years in Bejapur he passed away, and both the estate and Holy Relic came in the custody of his son Syed Hamid and his brothers. In 1686, when Aurangzeb annexed Bejapur to his empire Syed Hamid and his brothers for their alleged support to Darashikoh, lost their Jagir and fled to Jahanabad where they lived in a miserable and restless condition. A Kashmiri merchant, Nur-ud-din Ishbari by name, had his shop and house in Urdu Bazar Jahanabad. After becoming friends, Noor-ud-din helped the Syed

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brothers a lot including a huge loan. Meanwhile, Noor-ud-din came to know that Syed Hamid has a Moe-e-Muqaddas PBUH with him and requested to give it to him, which the later did not agree. Meanwhile he had a dream in which The Prophet ordered him to give it to Noor-ud-din.

The Holy Relic was given to Noor-ud-din who had also a dream and was asked by the prophet PBUH to take the Holy Relic to Kashmir and keep it in a place at the bank of the lake. He immediately closed his business and left happily for Kashmir, but his sudden illness did not allow him to leave Lahore that came in his way.

The news of Holy Relic came in the notice of Emperor Awrangzeb who ordered from Daccan that he wanted to see the Holy Relic. Noor-ud-din was imprisoned and the order of the king was complied sending Noor-ud-din's servant, Medanish by name, with the Holy Relic to Daccan under a security guard. Emperor Awrangzeb, after testing the Holy Relic, was satisfied that it is a true mark and Relic of the prophet PBUH and ordered that such a Holy Relic of the prophet PBUH should be kept in Dargah-e-Ajmer for preservation. Soon after the Holy Relic was taken away from Medanish and kept in Dargah-e-Ajmer, only nine days after, Awrangzeb had a dream in which Prophet Mohammad PBUH commanded him to restore the Moe-Muqadas to Noor-ud-din and be sent to Kashmir. This was done without any delay, and Medanish with the Moe-e-Muqaddas under an escort, left for Lahore to handover it to Nur-ud-din Ishbari to take it to Kashmir, but the time Medanish reached Lahore, Noor-ud-din, with the shock of wresting of Moe-e-Muqaddas from him and for his unexpected imprisonment, had passed away the same day. Medanish after the exhuming the Nurdin's body left for Kashmir along with it and Moe-e-Muqaddas escorted by an army guard and along with some renowned Ulemas.

The news of the Holy Relic had reached Kashmir and everyone was eagerly waiting to have a view (*Deedar*) of it. All the Saints, scholars, nobles and high dignitaries had come with general people to Hirpora under the leadership of Sheikh Muhammad Radhu, a prominent spiritual personality of that time. After a great reception and Deedar, the box of Holy Relic *Moe-e-Muqaddas* was kept on the head of Sheikh Mohammad Radhu

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and general people in a procession marched bare-footed to Srinagar. The Holy Relic was kept in the mosque of Khaja Maeen-ud-din Naqashband but, seeing that the place is not sufficient, all the religious dignitaries of the city met Governor Fazil Khan who, after a long discussion, permitted to keep Moe-e-Muqaddas in Bagh-e-Sadiq Khan, and advised to make a good and attractive establishment for this purpose. The owner of the Garden was informed, who, by his will and free choice, endowed the land and after the construction of a building the Holy Relic was shifted there. It is also said that Mughal Emperor Subedit, Sadiq Khan laid this garden here and constructed a palatal building (Ishrat Mahal) or Pleasure House in 623AD. However, the Emperor, during his visit in 1634 ordered that the building be converted into a prayer house with some additions and alterations. Emperor Awranzeb himself took much care for this installation and endowed three villages as an estate for the management of this sacred place.

Sheikh Mohammad Radhu was unanimously elected to exhibit the Deedar, which he performed up to his death. No one in his presence dared to take this duty in his hands and, after his demise the nobles, religious personalities and other social dignitaries considered Noor-ud-din Ishbari's son-in- law Bilaqi Bande more deserving to work as Nishan Dez and Mutawali of Moe-e-Muqaddas.

The Moe-e-Muqaddas is since then in control of Nur-ud-din Isbaray's descendents who, gradually became the only people to exhibit the Holy Relic on fixed days and are called Nishan Dez.

The Holy Relic, Moe-e-Muqaddas was shown only on two occasions, 3 days of Meraj-e-Aalm and 3 days of Milad-un-Nabi, PBUH. Later the days of four Khalifas of Prophet Mohammad PBUH were included with these occasions and now, the Deedar-has been extended up to 10 days during the year.

It is also said that Sheikh Mohammad Radhu and Khaja Ahmed Yesvi who were the accepted spiritual personalities of their time had also dreams in which the Prophet PBUH had told them that the 'Hair is of my right Lock', also other saints, by their insight, have confirmed the Holy Relic as the Hair of Prophet Mohammad PBUH. Governor Azad Khan is said had once suspected the Holy Relic, saying that if it is of Prophet Mohammad

PBUH it will not burn in the fire. He tried his best to get it out of the tube but in spite of much effort, could not do it and the Moe-e-Muqaddas was cut on its head. History says that only after 40 days some unseen one cut the head of Azad Khan. It is also said that the Moe-e-Muqaddas is in standing position and with out any side support in the thermometer-like tube. The tube is dim on one side and Moe-e-Muqaddas is not vivid from that side. The management tried repeatedly to change the tube but were not successful to bring the Holy Relic out from it.

The Holy Relic' (before its shift to new Hazratbal Mosque), according to B.N Malik 'Is "fitted to an erect position in a quartz container. The bottom is held in a silver cap, which cannot be removed, and the top of the hair is like slightly curved. The container is constructed like a thermometer tube, opaque on one side and the Holy Relic can be seen only from the side opposite. It cannot be seen from any other position. At the top of the container there is a cylindrical lid tapering to an end, the container on a round silver base. Both these parts are fitted into a main cylinder containing the Moe-e-Muqaddas but can be moved easily. The overall length of the tube, its lid and the base is about five inches, and this whole object is used for exposition. It is kept in a gold embroidered narrow bag fastened at one end by a thin string. This bag is wrapped up in a piece of green velvet and kept in a walnut box. Large silver trappings called 'galtani' are fitted to the base when the Moe-e-Muqaddas is brought out for exhibition. These, however, are kept separately. *(the silver cap and round base, the 'galtani', the narrow bag, the piece of velvet and walnut box have been with the Moe-e-Muqaddas ever since it came to Hazratbal)* The walnut box containing the Moe-e-Muqaddas and the silver trapping are kept in a wooden shelf mounted on a wooden table. This is kept in the centre of a room about five feet square with only one wooden door in front, which is kept double locked all the time. There is a long passage in front of this room and ends in a glass-fronted door. There is also a glass door at one side of the passage. Normally, male pilgrims sit at the front door and women at the side. An

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offering box is kept outside where people deliver their offerings.

Double lock means that two of the Nishan Dez have the keys and they would normally be present for opening the door of the inner room but this formality was often dispensed with and the Nishan Dez on duty brought both the keys. Besides the Nishan Dez no one has access to this inner sanctuary. A few specially privileged people are allowed on rare occasions inside the passage but no further."

The Moe-e-Muqaddas was unfortunately removed from its place on 20 December 1963 Friday following the Meraj-e-Aalam. Abdul Rahim Bandy was Nishan Dez who after exhibiting the Holy Relic to the public kept it again on its fixed place. It was chilly season and all the prayers had left the mosque. Abdur-Rahim Bandy who entered the mosque in the early morning of 27 December found the side door of the passage and the door of the room, where the Holy Relic was kept, and the locks broken and Moe-e-Muqaddas removed. The news came to the masses and other concerned people. In spite of snow and cold whole Kashmir was struck with consternation and, everyone from a child to old man, was weeping bitterly, frenzying helplessly, and marching towards Hazratbal. Whole state swelled in the streets, lanes, squares and roads protesting and demanding to restore the Moe-e-Muqaddas immediately and expose and punish the perpetrators. Not only the religious people but also everyone wither Muslim or non- Muslim, joined the protest and *hartal* through out the valley. The true and immortal attachment for the prophet PBUH was worth seeing. Every nook and corner was trampling with wailing and groaning of the people. There was no discrimination between a villager and a citizen. Kashmiris seemed one, and free *Lungars* on the roads and in the streets arranged and managed by the locals were everywhere both in the city and in the towns. Law and order agencies found it difficult to control the mobs and maintain the harmony. An Action Committee was formed by the religious organizations, which was led by Moulana Mohammad Farooq. The members of this forum were giving the awareness of the situation to the people, and also sought the development and made the government accountable for the situation. Meetings and processions

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of thousands of people were held in playgrounds, streets, roads and other fields where leaders used to deliver speeches, which the people would listen patiently sitting on the snow. Shamsd-ud-din as Prime Minister and Karan Singh as Sadr-e-Ryasat both were undone for what to do. The atmosphere of restlessness and insanity continued and increased day by day until the Holy Relic was restored on 4th January at 5 pm.

The identification of Moe-e-Muqaddas became a long dispute between the government and Action Committee, though it was made by members of the Awqaf Committee, particularly by those who had seen it from close quarters by paying special fees and were, therefore, in a position to identify it.

Still, Action Committee which was representing the people did not show any 'yes, and after some more days of unrest, renowned Kashmiri Saint Syed Mirak Shah Shalimari had a dream in which, according to him, Prophet Mohammad PBUH told him that the Relic has returned to its place in the mosque.

Hazratbal

Hazratbal mosque is the most important mosque wher Muslims come in lacs on every Friday. This religious place has become an Islamic centre for the Muslims and even visitors of the world do not miss to see this sacred place. It is situated on the western shore of Dal Lake. Its pristine white marble elegance is reflected in the waters of the lake. Since the Holy Relic of Prophet PBUH has been shifted to this place it has become the pivotal point of the Kashmiri Muslims. The construction of the present marble structure was started by the Muslim Awqaf Trust headed by Sheikh Mohammad Abdullah in 1968 and was completed in 1979.

Hazratbal, acceding to Walter R Lawrence, in his famous history 'The Valley of Kashmir':

> "The shrine of Hazratbal is beautifully situated on the shores of the Dal Lake and a great fair is held there at the beginning of March, to which thousands resort from all parts of the valley, bringing with them the flags of renowned saints. The sanctity of Hazratbal is due to the presence of one of the prophet's hair, which was brought to Kashmir by Syed Abdullah in 1111AH. Syed

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Abdullah sold the hair to a merchant, Nur Din, for one Lakh of rupees and the relic was exhibited in Srinagar. The crowed was so great that many persons were crushed to death, and the ruler of the country wisely ordered that the hair should be kept in some open place. Four other shrines in Srinagar boast that they possess a hair of prophet-in Kalash pora, Anderwari- Soura, and Dangarpura and some believe that the hair shown at the shrine of Nabi Paighambar in Khirm by the Lidder valley is genuine. The hairs are exhibited six times in the year at the various shrines, but the villagers all go to Hazratbal shrine."

Other relics in Kashmir

Kashmiries also say that there are also some other Moe-e-Mubarak of prophet in Kashmir; such as at Kalashpora, Inderwari, Soura and Dangarpora. The history says that the Moe-e-Muqaddas of Klashpora was brought by Khaja Feruz Shah, a Kashmiri courtier in the Court of Awrangzeb. He got it as a gift in 1080 AH.from the custody of the Royal family including one Hair of Hazrat-e-Abu Bakr-e-Sidiq RA, a piece of cloths of Imam-e- Hassan RA and one page of Quran Written by Hazrat-e-Ali RA.

The Moe-e-Mubarak of Inderwari was brought by Sheikh Rajab; a famous saint o Kashmir, during his visit after Hajj to Istambool- Turkey, where he stayed for 7 years, and the Sultan became his disciple, who, with other gifts, gave him the Moe-e-sMubarak. The Sheikh did not accept any gift saying that Moe-e-Mubarak is enough for me and for my country and brought it to Kashmir in 1083H.

The Moe-e-Mubarak of Soura was brought by Syed Inayatullah ,a descendent of Syed Jalal-ud-din Bukhari who after his Hajj settled in Madinah ; and visited Room, Syria and Baghdad and, after reachingKashmir in 1131, claimed that he has brought different Holy gifts including the Moe-e-Mubarak of Prophet Mohammad PBUH.

The Moe-e-Mubarak of Dangarpora was brought by a trader Sabir Tranboo who had a good trade in Agrah, where he got

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the Moe-e-Mubarak from a foreign visitor against a huge amount and returned to Kashmir.

Other Relics like Grave sheet of the prophet PBUH, the Waistband of Imam-e-Zainul Aabdin, Kurta of Imam-e-Aazam Abu Hanifa, green turban of Sheikh Abdul Qadir Jilani, handmade cap of Shah-e-Hamdan, Cap of Khawja Naqashband, all in Inderwari.—— ,Hair of Four Khullafa of Prophet and Sheikh Abdul Qadir Jilani ,Shoes of Prophet PBUH, two stones having footprint of the prophet PBUH, at Sourah—— Hair of Abdul Qadir Jilani at and other relics at Khanyar brought by a visitor from Kabul and received by Governor of Kashmir Sardar Abdullah Khan in 1221H.—— Hair of Sheikh Abdul Qadir Jilani kept by Mir Hussain Qadri in Aalikadil in 1275H. Hair of Sheikh Abdul Qadir Jilani kept first at Charar-e-Shareef.——one *Rida*,a cap, one dress piece, two shoes *Shajrah* (gemological table), one garment of Imam-e-Mosa Riza, at Narwarah brought by Mir Syed Ahmad Kirmani from Madinah and bestowed to Masuud Narwari by his son Syed Musafir under documentation dated 976H in presence of Baba Shankar, Baba Nizam Sofi and Hassan Raina.———one Kurta, brought by Sheikh Yaqub-e-Sarfi from Madina , garment of Imam-e-Abu Hanifa, A cap of Bayazid-e-Bustami, *Assa* (mace) of Imam-e-Mosa Raza,from Baghdad, and on his death Sarafi gave the Kurta in the custody of Khaja Habibullah Nowshehri or to his disciple Zain Ali Daar where; according to the historical sources it is preserved by his descendents. On reaching Kashmir he gave the cap of Bustami to his brother Shekh Mohammad ,*Assa*(mace) of Immam Mosa Riza to Khaja Habibullah Nowshehri.——— one kurta of Sheikh Abdul Qader Jilani,one kurta od Khlifa Awal, one belt Waistband and handkerchief of Khaja Buzarg, one Longi of Khaja Mueen-ud-din Chesti , brought by Shah Qasim Haqani during his Hajj and visits of the Islamic world and kept at Narparistan.— ——one Assa of Khalifa Ababakr-e-Sideeq at Khaja Mueen-ud-din Naqashband's mosque——— 2 and half Para of the Holy Quran of Hazrast-e-Usman and one cap of Khalifa Ababakr-e-Sideeq at the home of Shah Niyaz Naqashbandi———Assa of Sheikh Baha-ud-din Naqashbandi which was given to Sheikh Hamza Makhdum by Syed Jalal-ud-din Bukhari in Kalashpora———

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——Assa of Sheikh Baha-ud-din Zakrya of Multan, Assa and Tasbeeh of

Sheikh Abdul Shakur Lahori bestowed to Khaja Tahir Rafiqi of Fatehkadel.

Background

I have, form my childhood, heard about the relics of religious saints, which Kashmiris poses than that of other states and countries. One of my relative families has also a box containing the different items of relics and having in his custody from last two hundred years. The ancestors of this family had visits; return visits to Pakistan and Afghanistan for spiritual guidance for last more than one hundred years, and have passed away in Pakistan during the 20th century. The family did not like to exhibit this box and only the villagers and some relatives know about the Relic box. What is in the box? I my self, being a close neighbor and relative, do not know it. Our elders would say that the box contains an Antimony container of Hazrat-e-Fatima RA, a garment of Imam-e-Hasan RA, a genealogical table, and other relics.

After becoming literary matured, studying the different histories, writing myself on various historical events and topics of Kashmir, and inferring the results of the historical occurrences, I often thought about the relics found in the Pir and Sadaad families of Kashmir perceived some reasons and basis as under.

After the 4th Khalifa of Islam Hazrat Ali RA, particularly after the Martyrdom of Imam-e-Hussain RA, *a* Monarchial system speeded up the tyranny against Saadat, which proved a starting point of disperse of the descendents of Imam-e-Hassn and Imam-e-Hussain to face the pressures of Monarchial system laid by some Monarchs and sultans of Banu-Omayd and Banu -Abbas. With the result, majority of SDAAT was dispersed leaving Hijaz and scattering in the rest Muslim world, particularly Iran, Iraq and Syria. When this monarchy spread and touched the borders of Subcontinent and Central Asian Muslim regions, Sadat also migrated to Subcontinent and Central Asia taking refuge in different parts and settled there. One more cause was the aggression of Timor against the Sadaat, which compelled them to leave their places and seek shelter in Subcontinent particularly in Kashmir. Their true followers who were not Saadat, but venerable and

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great religious preceptors equal to the Syed Saints in character were called Sheikh and majority of them also migrated along with Sadaat as their devotes. Naturally and definitely , they might have taken the precious, worth remembering, keepsakes like hand written parts and pages of the Holy Quran, Hair, Cloths, pens, caps, garments, turbans, books, handkerchiefs and other things which they, and their ancestors, might have saved during the ups and downs that occurred after the tragic events of Karballa. Like this, the followers of great Muslim saints, both from Sadaat and Sheikhs, preserved their current and used things as adoration and veneration. In addition, when and where, the Kings, Monarchs and Sultans who highly used to regard the Sadaad for their own religious ability and direct relations with the family of Prophet Mohammad PBUH would have collected such Relics and kept them in their royal custody as the sign of blessing and auspiciousness.

Sadaat are not the ancient inhabitants of Subcontinent and Kashmir and have migrated from different parts of the Muslim world particularly from Central Asia and other countries like Baghdad, Iran, Syria, Afghanistan, and Hijaz etc.

After the visit of Syed Bulbul Shah and his companions, together as Caravan, seven hundred companions (Mostly Syeds) of Mir Syed Ali Hamdani reached Kashmir before seven hundred years. They did not come from one area or region or the state only. When we say Bukhari, Indrabi Kashani, Gilani, Dehbudi, Baghdadi, , Biahaqi, Jilani, Khawrzumi, Hijazi, Shami, Hamdani, Balkhi, Tabrezi etc., it means that they were from Bukhara, Indrab, Kashan, Gilan, Dehbuud, Baihaq, Khawrzum, Hijaz, Shaam, Baghdad, Hamdan, Bulakh, etc. this refers to the country. And, when we say Razvi, Hasani, Qadri. Hashmi, Qureshi Alavi, Mosavi, Husani, Jafri, Kazmi, Qureshi, Kubravi,Sidiqi, Faruqi, Usmani it means that they are descendents of Hazrat- Abubakr-e-Sidiq, Hazrat-e-Umar-e-Faruq, Hazrat-e-Hazrat-e- Usman, Hazrat-e-Ali, Imam-e-Hasan, Imam-e- Husain,Imam-e-Mosa Raza, Imam-e-Kazim, Imam-e-Jafar, Sheikh Syed Abdul Qader Jilani, Syed Ali Hamdani, Sheikh Nur-ud-din-e-Nurani, Sheikh Hamza Makhdum Etc. And it is related to the genealogical background.

Mir Mohammad Hamdani entered Kashmir with other three hundred companions and most of them, as in case of Shah-e-

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Hamdan, were Syeds, and majority of them like the first capital Caravan, settled in different and distant places of Kashmir. The second Caravan also comprised the Sadaat of different regions, territories, countries and Syed lineages.

The Migration of Sadaat to Kashmir actually started from the Bulbul Shah era 725H corresponding to 1324AD. From this year up to the end of Afghan rule, 1818AD is duration of about six hundred years. These six hundred years were the centuries of ingress and egress of Muslims from Central Asia and other Muslim countries.

Keeping in view the above lines all the Relics have a history, and people who have collected and brought to Kashmir are not alive, so not accountable and respondent to anyone except Almighty Allah. According to the historical background, they were, as it is believed, magnanimous and honest personalities in their own time; and even today, remembered with great respect and veneration by the coming generations of the country. The critics have to follow the same way. If, as some people think that, the later custodians of these relics have changed the presence of these gifts into inheritance and exhibit for their material interests, is not the fault of the forefathers who preserved them only as a virtuous deed to add their piety for Hereafter, and not as a means of business or idols to worship. Tokens of eminent ancestors add the love and devotion towards Islam provided they would be not worshiped and used for the religious business which is very common.

Islam in Kishtwar Jammu province

The Jammu province has a sizeable Muslim population mainly in Kishtwar, Doda Badrwah and in the upper areas of this district. The right bank of Chinab and the principal mountain range of the population were mostly Muslims.

The story of Muslims in Kishtwar begins from Raja Jai Singh the ruler of Kishtwar from 1656 to 1664AD. He, during his reign, ordered that no Muslim can stay in Kishtwar more than one day. On hearing this by the Emperor Shah-e-Jahan the Raja was noticed to be responsible for any bad occurrence and accountable to the throne. To satisfy the king that such events will not happen

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in future, Raja in return sent his brother to Delhi as hostage. This development changed the map of Kishtwar in making a fearless and free atmosphere for the people who consciously, and by their own will, liked to embrace Islam.

Syed Farid-ud-din Qadri

The famous and renowned Saint Syed Farid-ud-din Qadri with his four disciples, Darvesh Mohammad, Yar Mohammad, Syed Baha-ud-din and Syed Shah Abdaal reached Kishtwar during the reign of Emperor Shah-e-Jahan and ruler of Kishtwar Raja Jai Singh. Haafiz Abul Qasim Sidiqi and his father Haafiz Ghayas-ud-din were most influential religious personalities in Royal Court of Delhi. Haafiz Abul Qasim Sidiqi was also deputed to accompany Syed Farid-ud-din to manage his stay and arrange the meanns of Dawah work foe the Saint in Kishtwar. Both, the Saint and Hafiz settled there.

Syed Farid-ud-din, who reached Delhi during the reign of Shah-e-Jahan, was from the descendents of Khaja Abdul Qader and ordered in a dream to go to Kishtwar for the spread of Islam. After reaching Delhi via Agra he left for Kishtwar with his four disciples and family, and stayed in a house near Lakishmi Narayan Temple .He had three sons Asrar-ud- din,Anwar-ud-din and Akhyar-ud-din. The elder son Asrrar-ud-din, and middle son Anwar-ud-din died during their father's life.

Raja Jai Singh is said to have embraced Islam at the hands of the Saint and was named Bakhtyar Khan. Kitar Singh the son of Bakhtawar Khan also embraced Islam at the hand of Hafiz Abul Qasim and was named as Saadatyar Khan. He was appointed Raja by Emperor Awrangzeb. The Emperor appointed Hafiz Abul Qasim as the Qazi of Kishtwar too. To strengthen the relations sister of Kirat Singh Bhopde was married to prince Mohammad Shah of Delhi. Besides ruling the country for 47 years, Raja Kirat Singh devoted his all activities towards the spread of his faith up to the end of his life. He laid a strong and stable foundation of his faith but was martyred by one Krishan Badhyar.

(Information collected from Hashmatulla's Urdu History 'Mukhtasar Tareekh-e-Jamu- wa- Kashmir)

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Iqbal and Kashmir

Iqbal had great love and sympathy for Kashmir and Kashmiri people. In this connection, we see him in Javed Nama and Payam-e-Mashriq particularly. In his famous poem, Saqi-namah Iqbal prays to God for seeing the desire of freedom in the hearts of Kashmiris so that they also can live with honour and dignity. He wrote *Saqi Namah* in Nishat Bagh of Kashmir a famous and historical Garden of the country. In this poem the poet says, 'The voice of birds ,waterfalls , brooks and streams together, and in appealing order create an attractive atmosphere .One feels that the heaven has been brought down for the expectation of mankind to enjoy it. Iqbal draws a portrait of subjugated Kashmiri in these couplets saying:

O God, make the Kashmiris inebriate with desire of freedom so that they will replete with its blessings. O God Kashmiri Muslim has become unrelated with his faith, and slavery has mutilated his nature and he is worshiping the tombstones. The reason of his idolatry is that he is suffering from servitude for a long time. O God the slavery has made him such un-ambitious that no aspiration do arise in his mind.

One more poem of Iqbal -**Kashmir**-gives deep clues of his love for Kashmir. It is a top vernal masterpiece and full of artistic ability, having symbols of spring and hints of beauty of Kashmir. Iqbal as an Artist of Nature, and expert in using the symbolic art of spring, designs the features of this season. He, like a painter, induces the bloom of the land by mentioning choicest flowers like Tulip and Jasmine including the rosy cheeked of Brahman-daughter having exquisite beauty.

Iqbal had unlimited love and sympathy for Kashmir. He included Shah-e-Hamdan and Mulla Ghani in his imaginary travel of Heaven in Javed Namah as a sincere devotee of Mir Syed Ali Hamdani. In this background, Iqbal gives a circumstantial picture of Kashmir "When I related the story of Muslims of Punjab to Moulana Romi in Heaven, my heart was brimful with grief and distress. In spite of being in the paradise, I was very sad on the bad fortune of these Muslims. Meanwhile some one was reciting this couplet.

Iqbal related this couplet of Ghani Kashmiri ,for, he wanted to explain that the love of this material world is nothing except

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mortality, he further says that on seeing me annoyed Moulana Romi advised me, O son, don't make yourself sad by recollecting the memories of past; this is the time to study the situation: And see, the elegant mannered poet Tahir Ghani is relating couplet to Shah-e-Hamdan.

(Then he gives the details about Shah-e-Hamadan which have already been given in this book, more comments are as under)

Shah-e-Hamdan revolutionized the fortune of Kashmir. He diffused the light of Islam in every corner of it. His learned the knowledge of spirituality from unmatched Saint Imam-e-Ghazali. He is spiritual leader and mentor of Kashmiris. He bestowed knowledge, craft, culture and faith of Islam to this heaven like region. He opened schools at every place of Kashmir for the development and progress of Arabic language and Islamic knowledge. He gathered great and magnanimous personalities for this land. He brought many artisans from Iran, and because of them, Kashmir is famous for its calligraphy, painting, cloth and carpet making throughout the world.

Shah-e-Hamdan worked for Islamic Culture and civilization to make it more prosperous in the country, for, hundreds of saints came to Kashmir with him for this purpose. Iran is famous for its top civilization and courtesy, and these saints struggled to create these qualities in the life of Kashmiris and to see them as an inseparable part of it. Shah-e-Hamdan and his companions made Kashmir rich with the grace of Islam

Then Romi said to Iqbal that this is a good opportunity to be present before Shah-e-Hamdan and get benefited from him.

(Details can be read in Javed Namah)

Allamah iqbal framed a most strong platform -Kshmir Committee- in 1931 to support the political cause of Kashmiris and invited about 70 high dignitaries of that time to join the platform and influential personalities like Sir Zulfiqar Ali Khan, Merza Bashir Mahmood, Khauja Hasan Nizami, Sir Mian Fazil Husain, Nawab of Ganjpora, Sheikh Rahim Bakhish, Molvi Ismaiel Ghaznavi, Syed Mubarak Indrabi ,Allah Rakha Saghar and others participated in the first meeting to show their unanimity and uniformity with the Kashmiris.

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Dr Iqbal was among such fortunate people of the world who observed the acceptability of his work by the great scholars, renowned poets, thinkers, seers, philosophers and intellectuals during his own life. Dr Nicholson of Cambridge University translated *Asrar-e-Khudi* in English. Dapshorusu translated *Payam-e-Mashriq* in German Language. Renowned Orientalist Dr. Hansi of Germany translated a part of it- wrote it with his own hands on a leather sheet- decorated with designs and presented personally to Iqbal as a gift. One Russian Researcher translated the ideas of Dr Iqbal in Russian language and Mr. Ahmed Rifat, an Egyptian visitor translated various poems of Iqbal in Arabic and published in Al-Ahram. Turkish litterateur, Hussain Danish translated many poems of Iqbal in Turkish .Dr Spinoza translated '*Shikwah*' in English. Renowned orientalist Professor Brown reviewed the ideas of Pyam-*e-Mashriq* and wrote them in English. Dr Fisher professor of Linmpreg University discussed the ideology of the same book and made a comparison of Iqbal with Goethe. Dr Sikarca of Italy discussed the work of Iqbal in Italian language while Bashir Ahmed MA and Sheikh Akbar Ali advocate wrote books "Iqbal's Philosophy of Society" and " Iqbal's Poetry and Message" respectively in English. Prominent writers and analysts like Mr. Faster, Mr. Ispin and Mr. Mennen wrote series of articles and books about the work of Iqbal.

In Urdu and Persian, writers, journals, magazines and other media sources wrote hundreds of articles and dozens of books about the literary work of Dr. Sir Mohammad Iqbal during his lifetime.

Sir Mohammad Iqbal (Life sketch)

Allamah Iqbal is among the elites who come after centuries. He, being from Kashmiri origin is the first international figure who raised his voice against disunity and tried to make Muslim world conscious to come together on one centre and work for the betterment of the humanity. His writings reflect his inspiring poetry and his revolutionary message.

Iqbal was born on 22 February 1873AD corresponding to 24 Zilhajj 1284AH and was named Iqbal by his mother. Later his name proved suitable and fit to him. His ancestors had come from

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Kashmir to Punjab and had embraced Islam in 17th century. His remote ancestor, who was by creed a Supru Brahman, settled in Siyalkote. His family belonged to Brahman creed, which was respected among Hindus of Kashmir. His parents were true lovers of Islam and had great respect for the saints. Before his birth, it is said; his father had a dream in which he saw a white pigeon, who, after flying in the sky, sat in his lap and after some time Iqbal was born. Iqbal got his preliminary education in Maktaba and after joining school, he showed good performance getting scholarship in every class up to Entrance.

After getting admission in the college his father took his word that he will endow his life for the Islam, which Iqbal proved true up to the last gasp.

After passing FA from Scotch Mission College Siyalkote Iqbal came to Lahore and took admission for BA in Government College. Showing a salient success in B.A. in 1897 two golden Medals along with a scholarship were awarded to him. Meanwhile Mr Tames Arnold, a renowned professor of philosophy Government College Lahore and as highly impressed by the ability and efficiency of Iqbal, included him in his friend circle, and did not like to see Iqbal as a student. Professor Arnold encouraged Iqbal to take admission in M.A. He would always say that such a student makes his teacher a researcher and a researcher a scholar. Iqbal passed M.A. in 1899 and stood first which again enabled him for a Golden Medal.

Iqbal was appointed as professor of history and philosophy in Oriental College Lahore after he passed master's Degree in Arts. Some time later he was given Assistant professorship in Government College Lahore. These were the days he wrote his famous book 'Kitabul Iqtisaad' in Urdu.

Becoming enormous of his approach the students started to listen him with a great interest day by day,and professors too were eulogist of him. From his studentship, Iqbal was very fond of more knowledge and this taste was increasing till he left for Europe in 1905 where he got Degree in philosophy from Cambridge University. After submitting his scholarly research paper on Philosophy of Iran, he completed his Ph.D. in Munich University of Germany.

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In his three-year's stay in Europe Iqbal became a Barrister also and benefited the School of Political Science of London and was accredited.

When his Dissertation "The Philosophy of Metaphysics of Iran" was published in England, his ability impressed the European scholars, and experts wrote many fine reviews. With the result, he was invited for delivering lectures and his six mentous lectures on Islam up roared his religious and philosophical information.

All the religious circles including veteran scholars appreciated his approach and talent, which introduced Iqbal in all the Colleges and Universities, and, not only in India, even allover the scholarly world.

Meanwhile, Professor Arnold, who was a famous and most efficient professor in Oriental learning, was keenly observing the talent of Allamah Sir Mohammad Iqbal , went on six months leave and Iqbal was temporarily appointed as Arabic professor for this period in London University.

He returned from Europe with extreme devotion and great respect for saints in his heart. On his reaching Lahore a big gathering of people which knew the worth of Iqbal, managed a stately and dignified reception party in his honor on 27 July 1908AD. Spending some days in Lahore, he left for his native city Siyalkote. He worked again as professor for one year in 1909 he relieved himself from this responsibility and started to work as Barrister which continued up to 1934. Yet he did not snap his ties with the Government College and kept himself attached on different indirect levels. Because of the permanent illness, Iqbal led a retired and aloof life up to his death.

Iqbal came in the political field in 1926 and on the request of his friends contested for Legislative Council of Punjab. The people held processions in every nook and corner of Lahore in his favor. Besides the withdrawal of some eminent candidates from the election field in favour of Iqbal, different political and social circles announced their support for him. The election was contested on 24 November 1926 and Iqbal was declared successful with a good margin of votes and without any election expenses.

Iqbal had married two wives. Aaftab Iqbal was from his first wife and Javed and Munira from the other. Sheikh Atta

Mohammad, who was born in 1860, was his elder brother. In his registered Will Iqbal had declared Khaja Abdul Ghani, Chodheri Mohammad Hossain, Sheikh Aijaz and Hakim Munshi Tahir-ud-din-as guardians of his progeny. The house in which Iqbal lived and was later named Javed Manizil was declared the property of his younger son Javed. Iqbal had taken three rooms of this Bungalow for his residence and was paying 50 Rupees as its self-proposed monthly rent which he would deposit in the Bank regularly on 21 of every month. Fortunately, he passed away in the morning of 21 April, which was the date of his self-proposed rent. What a great revolutionary saint was Allamah, Sir Dr Sheikh Mohammad Iqbal. He did not take any obligation of any kind with him.

Iqbal was awarded with the honor of 'Sir' by Britannia in 1922, which he accepted on the condition that his teacher Allamah Mir Hassan must also be given the honor of Shams-ul-Ullama. The government had reservations, for, according to it, Moulana Mir Hassan had no extra-ordinary reputation for his Learning and Excellency. But Iqbal's argue compelled the government to withdraw its hesitation and the title of Shams-ul-Ulemama was conferred to his teacher.

In 1928, he was invited to Madras to deliver some lectures on Islam. He spent three days of the last week of December there and Anjuman-e-Tarraqi-Urdu presented the address of welcome to him. He had long discussions with the intellectuals and scholars of religion, philosophy and politics. In January 1929, he participated in a get-together arranged in his honour in Bangalore a famous city of India. The get-together was presided over by Sir Merza Ismaiel, Diwan of Bangalore. One more meeting was held in his honor in Mysore, which was presided over by the Education Minister Dr. Subrayan. The Address of welcome was presented in both the meetings. Iqbal also addressed a historical meeting in the Town Hall of Mysore on the invitation of Maharaja, where in his speech a Non Muslim professor told that Iqbal is not only of Muslims and can not be of any particular party, community or country.

He presided over the Annual session of Muslim League in 930 and was elected as the president of Muslim Conference. He went Europe in 1931 to attend second Round Table Conference where from he visited Rome and Egypt and delivered lectures in

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both the countries which were keenly listened and highly appreciated. He also attended the Moatamar-e-Islami in Palestine and participated in 3rd Round Table Conference in 1932AD and traveled to Spain for seeing the traces of the Muslim period.

Iqbal, on the invitation of Dr Ansari, visited Jamia Millia Islamia in 1933, and delivered a lecture entitled 'Ittihad-e-Islami' .One more lecture after some months, was also delivered by him in the same Jamia on "London to Karbala; where a renowned scholar Moulana Aslam Jaipori in his speech admitted commenting "according to my deep study in Arabic, Persian and Urdu poetry I assert that Iqbal stands topmost poet of Islam, who can bring the youth on the right track of life".

Nawab of Bhopal granted an honorary scholarship of five hundred rupees monthly in favour of Iqbalafter he retired from the practice as Barrister due to his illness. This Scholarship continued until Allamah passed away.

After Aligarh Muslim University honored Iqbal by the Degree of Doctor in Literature, Allahabad University also conferred the same honorary Degree of D. Lit. to him in 1937.

Iqbal's fondness towards poetry started from his early age when Allama Mir Hassan was teaching him .In spite of Allama's dissuasion Iqbal continued to compose verses which later Moulana Mir Hassan encouraged for seeing Iqbal matured than that his age and experience. On the persistence of his friends Iqbal started to participate in 'Mushairas', and drew attention of renowned poets like Moulana Haali,Hafiz Nazir Ahmed ,Shahzada Arshid Gorgani and others. He also contacted Daagh Dehlvi by correspondence to take correction of his poems and odes, and Daagh, after seeing some odes, wrote to Iqbal openheartedly that 'your work is without want of correction'. This was a great acknowledgement and recognition of such a poet who was called *Faseeh-ul-Muluk* and topmost authority on Urdu Ode during his time. According to Barrister Sir Abdul Qaadir, in his visit to Dagh Dehlavi, the later said to him that he is proud of it that Iqbal is among those people who, as students, took correction of their poetry from him.

Iqbal related his famous poem Naleh-e- Yateem at the Platform of Anjuman-e-Himayat-ul-Islam in 1899. Every one including Moulana Hali, Mian Sir Mohammad Shafi, Sir Abdul

Qader, Mian Sir Fazil Hussain, Moulana Abul Kalam Azad and Khawja Hassan Nizami admired the poem greatly. This was the beginning of Iqbal's participation in the Conferences of Anjuman where he readout many of his poems like *'Shikwah'* (in 1909), Some parts of *'Asrar-e-Khudi' Khizr-e-Rah,Talo-e-Islam* etc.

Critics have divided Iqbal's poetry in four periods. 1. **Up to 1905**

This is the period of seeking and enquiring about reality. He seems in search of the hidden secrets of the universe and wants to solve it by the observation of natural scenes and natural phenomena. It can be called the poetry about Nature like that of Wordsworth.

His poems such as *Aik Arzu, Tarana-e- Hindi, Payam-e-subh,Ishq aur Mout,Rukhsat Ay Bazm-e-Jahan.Ak Pahad aur Gilhari* etc are the best poems of this period.

2. from 1905 to 1908

Second period is from 1905 to 1908 Which Iqbal spent mostly in Europe. During this long stay he, besides his higher education, observed the dynamic life of Europeans and their majesty and magnificence throughout the world. Comparing with the Asian countries, Iqbal melted his mind and heart for the helplessness of Asia; and resolved firmly to forsake his fondness towards poetry, and disclosed it to Sheikh Abdul Qadir, who also was in Europe during those years, saying that he will drop the poetry and use his time in useful activities. Sir Abdul Qadir suggested that this kind of poetry and the efficacy that it contains would once cure the sickness of the distressed and unlucky people of his country. Seeing him, admend on his decision Sir Abdul Qadir advised that the final decision should be left on Professor Arnold. Agreeing to it, Iqbal and Sir Abdul Qadir consulted him, who, with his logical approach, and knowing the worth of Iqbal's poetical skill, told that to quit the Art of poetry can not be permissible for such a poet like Iqbal, and the time which Iqbal uses for it is not to sustain a loss. It is useful for both Iqbal and his nation.

Iqbal, during his second period seems absorbed in study of Aestheticism. No doubt, during his stay in Europe, he realized that life lies in the move and coherent action but was disappointed after seeing the fruits of Materialism which the West adopted as a

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deliverance and Centre of hope. He was terrified by the consequences which he witnessed, thinking that these may once be faced by Asia due to pursuing the materialistic avenues. His concern proved true for Asia not only started to overstep the limits but outstripped Europe in the lust of Materialism.

The poems of *Bang-e-Dara* are the creation of first and second period and have been arranged by Iqbal himself in this book .He also initiated to write in Persian during the second period.

3. From1908to1924

Third period of his poetry begins from 1908 to 1924. As already mentioned iqbal got an opportunity to contrast the progress of West and demotion of the East. On one side he had seen the sensitiveness, wakefulness and authority of the Europe and on the other side he was observing the weakness, inactivity and subjugation of Asia. The journey to Europe, pursue of philosophy, study of Arabic and Persian knowledge and the company of the scholars of East and West and travel of some foreign countries had calumniated in his emotional and poetic nature .the powerlessness and wrangled position of Muslims in Balqan War of 1910-11, shacked his heart and mind and he, with full imaginary force started to warn Muslims about the causes and reasons of their down fall. Iqbal sundered the limitation of Nationalism and began to delver his message with universal approach .Now, instead of *Tarana-e-Hindi* he spoke in *Tarana-e-Milli* .His poems like: *Shikwah,Jawab-e-Shikwah,Khitab Bo Jawanan-e-Islam,Ghura-e-Shawwal.—Muslim,Shuaa-e-Aftab, ,Naveed-e-Subah, Khizr-e-raah,Talo-e-Islam,etc.*The poetry composed in this period. Iqbal wrote his three Persian books, *Asrar-e-Khudi-Ramuz-e-Bekhudi and Payam-e-Mashriq* in third period. He settled intimate of Self and Self Consciousness as fundamental principle of material and spiritual progress.

Fourth period

Forth period is the period of perfection and climaxof third perid.Baal-e-Jabriel—Zarbab-e-Kalim— Zabur-e-Ajam- *Pus chi Bayad Kard*-Musafir and Jawed Namah are works of this period.

Compiling order of his works.

1.*Ilm-e-Iqtisaad*

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Written in early age and related to Economics, the first book on this subject in English. 2. *Iran Mein Ma-Badul-Tab-e-yat*. **(Dissertation for his Ph.D)**

3.*Bang-e-Dara*

Major portion of his Urdu poetry from 3 periods. 4.*Asrar-e-Khudi*

1st Persian work of Iqbal on the philosophy of Self-Consciousness. The book is dedicated to Late Sir Syed Imam.

5.*Ramuz-e-Be-Khudi* is actually 2nd part of this narrative poetry.

6.*Payam-e-Mashriq* This work is dedicated to Amir Amanullah Khan and according to Iqbal the stimulant of this composition was the masterpiece work of renowned Germen poet-philosopher Goatee's Maghribi Diwan.

7.*Zabur-e-Ajam*

The work is in 2 parts, comprising his collection of Persian Odes etc. This is a Most beautiful and attractive creation for Persian knowing people.

8. *Javed Namah*

The work is acme of the world of poetry. It shows the altitude and height of Iqbal's mental faculty. a heavenly travelogue.

9. *Reconstruction of Religious thought In Islam*

Collection of his six famous lectures delivered in Madras and Mysore. It is a minute work on Physics and Metaphysics in English language and the most interesting book for the scholars who are fully conversant with scholastic philosophy and have deep acquaintance with religious perceptions.

10.*Bal-e-Jabriel.*

Composed after a long time Bang-e-Dara was written. The book is a Masterpiece of his fancily evolution and equal to Masnavi of Romi and Gulistan of Saadi Shirazi.

11.*Zarb-e-Kalim*

The book was dedicated to Nawab Sir Hamidullah Khan and is a supplement of the Bal-e-Jabriel.

12.*Pus chi Bayad Kard ay Aqwam-e-Shariq* and *Musafir.*

In this book Iqbal has explained:

A, Advice of Moulana Rome B, disclosure of the secrets of *Faqr* (piety) C, Addressed to Arab Nations etc.

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D, *Musafir* was written during his visit of Afghanistan and contains great respect for Nadir Shah, Hakim Sanaie, ,Mahmood Ghaznavi and others.

13 *Armgan-e-Hjaz*.Actualy an ideological Will that was published after the Iqbal's death in 1938. It contains *Iblis-ki-Majlis-e-Shoora*, a most famous poem-of Dr Sir Iqbal .

Homage

I am much distressed on the death of Sir Iqbal. His statesmanship, intuition and view about the Freedom of India impressed me extremely. We lost a shining star .His stately poems will keep his remembrance fresh in every mind and will warm up the hearts ..... ***(Pundit Jawaharlal Nehru)***

The death of Iqbal created such a vacuum in our literature which is like a fatal wound.....

(Rabindarnath Tagore)

Iqbal was a poet of international fame. His work will live for ever. His death is a loss for the whole country particularly for Muslims.....

(Mohamad Ali Jinah)

The death of Iqbal means that a Shining Star of Indian Literature is set.....

(Subash Chandar Bose)

He was among the few distinguished poets of the world and unmatched scholar of Urdu and Persian.

(Sir Tej Bahadur) If The Earth may hide the remains of Iqbal for thousands of years, his incomparable and unparallel intellect, with its brilliance, will dazzle the coming generations and will exalt its charm..... ***(Sarojni Naidu)***

Iqbal was my spiritual hope. He spent his all vigor for the preaching of Islam and called people to adopt its Philosophy and ideology in their life.

Moulana Maududi)

Allamah Anwar Shah Kashmiri

Allamah Anwar Shah Kashmiri was born on 16 October 1875 at Warnu Lolab. His family is known for centuries for its

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religious contribution and has been working as a Centre of teachings of Islam. His father Moulana Moazam Shah was a respected religious scholar and, as it is said, his family is related to the lineage of Imam-e-Abu Hanifa the Imam-e-Aazam. A prominent Sheikh of his family Abdullah Ansari, resident of Kofa shifted to Baghdad, and staying for some time in Multan migrated to Kashmir and settled permanently here. This family, according to its genealogy is also called Nomani and Shah in Kashmir.

Allamah Anwar Shah, for his great Islamic contribution is also titled with Syed, which is not genealogically correct but ascribed to him for adoration as Arab writers use it for the great dignitaries. Sheikh Masuud, a famous saint of Kashmir, it is said, was the remote ancestor of Allamah's family and is called Masuudi family.

Alamah got his basic education from his father, who, after seeing the aptitude of his son predicted that Anwar will become a renowned scholar one day, arranged a competent teacher Molvi Mohammad Jo Jandal for his rearing and education. Jandal had complete hold on Islamic Jurisprudence, and besides being a Mufti, he was a poet and learned in Arabic and Persian literature. His all-round ability created a sense of verse writing in Allamah Anwar shah from his boyhood.

Allamah Anwar traveled to Hazarah in 1305 H for his regular education because Hazarah was a Centre of religious knowledge during those days. Impressions of religious activities of Syed Ahmad Shaheed, Shah Ismaiel Shaheed and their followers were still fresh in the minds of the people. Moreover, some Kashmiri students who were also reading here provided a good atmosphere for Anwar Shah to spend his three years to be benefited from renowned scholars of learning and excellence.

Moulana Faiz-ud-din was a famous and an eminent scholar among his teachers who proved a good mentor for Allamah Anwar shah. Allamah returned to Kashmir in 1308H and after the stay of two years left for Devband - a historical College of learning in Subcontinent, and got admission in 1310H in the age of 18. His fondness towards knowledge, piety, polished manners, dignity, scholarly capability, sagacity and retentive memory made him favorite of all the teachers particularly Sheikh-ul-Hind Moulana

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Mahmood-ul- Hasan who was principal and Shekh-ul-Hadis of the Institution.

Allamah, benefiting from different scholars, passed his Graduation and accompany with his friend, who also graduated from Deveband , went to Bijnur for recreation and preaching in 1313H.

He joined Madrasah Aminiah of Delhi, established by Moulana Amin-ud-din the founder of the Madrasah. Allamah Anwar Shah worked here for five years, which established his fame in and outside Delhi. Even Madrasah itself touched the apex of fame because of Allamah. He returned to Kashmir in 1321H and tried to improve the financial condition of his family .He, as a great scholar, carried on the mission of preaching and performed his Hajj in 1223H along with Khawja Samad Kakru, a renowned personality of Baramullah Kashmir. Allama, during his Hajj, met the prominent scholars present at the occasion of Hajj including the eminent Sheikhul Hadees Sheikh Jasas Trabilasi and got permission for teaching Hadees from him. He also purchased rare Islamic books and studied many scarce books in the libraries.

Allamah Anwar Shah, after coming back to Kashmir, opened a school at Baramullah and named it Faiz-e-Aam. However, due to financial crisis, unfavorable political conditions and rivalry of opportunists the school was closed after a short period of four years. One more reason of the event was his broad scholarly background, which proved strange to the most of the people, for, the unfortunate masses, had not seen a scholar of such academic clabber and status. Moreover, thinking that his knowledge, which he had achieved during his long stay in Hazarah, Deveband and Delhi, will go to waste, he finally decided to migrate forever to Madinah.

Giving his five precious years to Faiz-e-Aam school, Allamah Anwar , with this intention that he will go to Madinah for ever , reached Deveband to meet his friends and join the Annual function of Darul-Aloom. Fortunately, his colleagues had already come to know about the intention of Allamah. He met to the colleagues and friends and opened his mind for his future program. After a long and detailed discussion, he agreed to stay in Devband and join Darul Aloom. The top subjects like Sahi Bukhari, Abu

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Dauud, Nasaie, Ibn-e-Maja, Hidaya etc were assigned to him to teach which he accommodated satisfactorily. After 7 years in Darul Aloom, His colleagues, particularly Moulana Mohammad Ahmad, settled his marriage at the age of 40.

Before leaving for Hajj, Sheikhul Hind Moulana Mahmood-ul-Hassan appointed Allamah Anwar Shah as the head of the institution assigning Moulana Shabir Usmani the charge of Allamah. Allama worked on this post for 13 years and introduced Dar-ul-Aloom throughout the world. Allamah Anwar Shah being a genius should have been encouraged by the all talented dignitaries of Dar-ul-Aloom, but as the head of the Institution when he liked to reform the administration and fulfill the vacuums, according to his biographies , his initiative became the cause of dispute ,and, it is said, Moulana Habib-ur-Rahman played a nauseating role in it. Allamah was too much disgusted and submitted his resignation. His resignation created havoc and prominent professors including Moulana Shabir Ahmed Usmani resigned as a protest.

Allamah Anwar Shah went to Dhabiel Gujrat and was welcomed by his well-wishers who launched a campaign for opening a Madrasah and helped him with a great dedication till the school was established and named 'Madrasah Islamia', the school touched the apex of fame in a short time.

Dr Iqbal was among the top most admirers of Allamah Anwar Shah Kashmiri and eager to call him to Lahore to get his help and guidance for his proposed work on Islamic Jurisprudence. As a genius he knew the scholarly worth of Allamah Anwar Shah, but being too much busy with Madrasa Islamia and having not a good health Anwar Shah could not fulfill the desire of Allamah Iqbal .

Qadyaniat was very powerful during the days of Allamah Anwar Shah and being a great scholar he was fully aware of the mischief, British had set on foot, and he was thinking it most dangerous for Islam. He wrote articles and spoke in discussions and delectations against Qadyaniat, and even attended the court to defend the Islamic cause.

The intensity of his ailment and desire of his father compelled him to come back to Kashmir permanently but after reaching Deveband his sickness did not allow him to proceed to

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Kashmir and passed away on 29 May 1933H. His death was a great loss for the complete Muslim world.

The memory of Anwar Shah was so firm and matured that no one after him was seen equal to him. According to Moulana Manaazir Ahsan Gilanai Allamah Anwar was one among the thousands who was bestowed such a strong memory that more than fifty thousand Arabic couplets were committed to it. Acceding to Mohammad Yousf Banuri, once a dispute was submitted to him for a decision and the opposite side was quoting a passage of a Fatwah in his favor. Allamah Anwar told that 'I have seen a manuscript in Deveband Library long ago and have not found such a passage'. Once Subhan Gorakhpori quoted an extract of a book in his favor .All the scholars of Deveband after reading this extract were stunned because it was going against the general mass opinion, Allamah entered the room, read the passage and after an ordinary deliberation, ,said. 'Forgery and misappropriation has been used in it and one line between two lines has been dropped'. The book was immediately produced from the library and Allamah's disclosure was found correct. Moulanah Anwar Shah, during a foreign tour (perhaps in Egypt) read a book "Noorul Eizah" in a Library and instilled it. After many years, he wrote it without any help and without any change of any word. Once in a case of Qadyaniat, a Qadyani Lawyer misused an extract of Allma Imam-e-Razi. Allamah Anwar Shah had no book with him and argued that the lawyer misinterpreted the extract and requested to the Judge that the book should be given to him to read but the Merzaie Lawyer hesitated. However, on the direction of the Judge the Lawyer was compelled to read the correct version, which Allama Anwar had already spoken verbally.

According to Moulana Yousf Banori , "Book reading was his permanent aliment, Strength of heart and cheerfulness of body, which accompanied him up to his last gasp. He never missed it in his journey and at his home, even during his acute illness. Syed Solyman Nadavi relates 'probably there is no book or manuscript which has not been perused by Allamah Anwar Shah Kashmiri.

Once Moulana Ashraf Ali Thanvi told that 'I do not get afraid of any one during my speech, however, presence of two

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persons is heavy for me, and one of them is Anwar Shah Kashmiri whose learning pressures me.

According to Moulna Yousf Banori 'His study was not limited for teaching or writing or for immediate necessity as a habit of common people. He used to read any available book, published or unpublished, complete or incomplete, scholarly or otherwise, and without the consideration of the author. He would read it from begin to the end and preferred to read the books of ancients first and then the works of top researchers of mediaeval times.

Allamah Kashmiri was elite of his time and many books and biographies have been written by him and about him.

The list of the important books of Allamah Anwar Shah Lolabi and his close pupils .

1. Akfarul Mulhadeen fi min zarooriyat-tid-din
2.Oqdat-ul-Islam fi Hayaat-o-Eesah (a.s)
3. Tahyat-ul-Islam fi Hayaatt-e-Eisa.
4. Attasreeh bima tawaatr-e-fi nazoolil Maseeh.
5. Khatam-un-Nabi
6. Faslul Khitab fi masa-a-lati malkitab.
7.Khatimatil Khitab fi masalati omul akhtab.
8. Neelul farqadin masaltu rafad-din
9.Bastul yadeain li neelil farqadin.
10.Kashful sitr en salatul witr.
11.alathaf li mazhabil Ahnaaf.
12.Ezalat arbeen fil mazhab en qiratul ain .
13.Sahmul gaib fi kayde ahle raib. 14.Zarbul khatam ala hadoosul Aalm. 15.Marqal tarim ala hadeesil Aalim. 16.Khazaynul asrar.

17.Taleeqatil ishbah wal nazayer ibn najeem.
18. an-noorul faais ala nazmil faraais.
Majmuah taqarir bazaban-e-urdu.

His Books —-prepared by other scholars.

1.Faizul Bari(Moulana Badr Aalam)
2.Anwaral Mahmood fi sharhi sana abi Davood.(Abul Attiq Mohannad Sideeq Najibabadi).
3.Al-arful shazi ala Jamia Tirmizi(Moulana Charaagh).

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4.Anwarul Bari sharhi Sahih-ul- Bukhari(Moulana Ahmmad Raza Bijn oori)

5.Muariful Sunan sharhi sunnan Tirmizi.(Moulana Mohammad Yousf Banoori)

6. Amaali Sahi Muslim(Moulana Syed Manazir Ahsan Geelani)

Mirwaiz –e-Kashmir

Moulana Mohammad Yousf Shah

Mir Waiz Mohmmad yousf has a long and great political and religious contribution which Kashmiris can not ignore. Though it is not my topic at this time but to mention briefly, Mir- Waiz, after coming from Deveband in 1924, Mirwaiz opened a branch of Khilafat Movement in Kashmir and worked day and night for its progress. This movement was a struggle for the return of Khilafat of Turki, abolished and finished by Mustafa Attaturk.

The Freedom Movement of Kashmir launched in 1931 by the representatives of Jammu and Kashmir as joint Action Committee, was presided over by Moulana Yousf Shah .He was the essence of the Muslim Conference, established in 1932, but observing that the Conference is misused by the Merzaie elements, Mirwaiz resigned from it and laid foundation of Aazad Muslim Conference. Unfortunately, Muslim Conference was later on changed in to National Conference in 1939 but Mirwaiz took the rein of Muslim Conference in his hands. During the Partition issue, Mirwaiz was called to Lahore for the discussions on Kashmir. The Congress and the Muslim League representing the two new countries were struggling to merge the State of Jammu and Kashmir with their dominions.

After aiming to return to Kashmir Mirwaiz could not move from Rawalpandi as the political situation of Kashmir was unexpectedly changed. Mirwaiz was nominated the first president of Azad Kashmir including to work also as the Education Minister. To mobilize Muslim Block for Kasmir's Self-Determination, he visited Middle East countries and worked for it from 1947 to 1968AD.

Mir Waiz Mohammad Yousf passed away in 16 Ramzan 1389H corresponding 1986AD.

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Mir waiz was a great scholar, a Graduate of Darul-Aloom Deveband and first person of Mirwaiz-family who qualified highly in a renowned and famous Darul-Aloom like Deveband- a top Oriental Learning Institution.

Moulana Mohammad Yousf laid the foundation of Oriental College, atarted a Muslim printing press and worked for the development of Oriental Learning. His Translation and Exegesis of Holy Quran is his great and memorable work which he did during the last years of his life.

Mirwaiz Yousf Shah started to deliver lectures in excellent manner in Jamia Masjid from 1931to 1946.

The story of Mirwaizain-e-Kashmir starts from Sidiqullah who is remote ancestor of this family. He was a disciple of Syed Ghulam Rasool of Khanqah, whose ancestors had come along with Mir Mohammad Hamdani to Kashmir and had settled at Tral Polwamah. Sidiqullah Trali was a preacher and for his deep meditation was called Baba also. He came to Srinagar and stayed with Syed Ghulam Shah Khanyari and passed away in 1155H at Tral. His son Abdul Salam settled at Qalamdanpura Srinagar. Waiz Ghulam Rasool, known as Akhoon Lasa Baba, was his son and father of Waiz Yahya. Waiz Yahya was father of Mir Waiz Ghulam Rsool the founder of Anjumani Nasratul Islam. His brother Mirwaiz Ahmadullah was 2nd Mir Waiz and uncle of Mirwaiz Moulana Yousf.

Akhoon Lasa Baba, who launche
d a strong campaign against disapproved customs of Islam, was born in 1158H. During his time, because of Sikh rule un-Islamic usages had touched the acme and rites and manners of Muslims and Non Muslims had extremely intermixed. Muslims used to keep top lock on their children like Hindus who celebrated a day for the first head-shave of the baby.

Aakhond Lasa Baba was famous for his reciting and interpreting the verses of Quran appropriately according to the need of the hour and his topics were listened by thousands of people who used to attend the congregation. His way of discrete preaching among illiterate people was highly appreciated. This favorite preacher passed away in Moharram 1261H.

His son Molvi Yayha learned from a renowned scholar of Kashmir Syed Mubarak Andrabi who was direct pupil of Shah

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Mohammad Ishaaq Dehlvi, and after spending years in his teaching circle returned to Srinagar with an academic authority. Molvi Yahya, being a scholar started to translate the Holy Quran but leaving the translation of Sura Baqrah incomplete passed away in 1308.

His son and successor Moulana Ghulam Rasool, being a promising boy memorized Quraan at the age of 7 and was declared a scholar of Tradition in the age of 17, which was a distinctive mark to him and his family. His proficiency of preaching made him pubic in the State and people in large numbers began to call him to their villages, towns and localities to aware the people about the teachings of Islam.

He laid the foundation of Anjuman-e-Nasratul Islam in 1317H and opened a primary school to teach Islamic and customary education .The 1st school of its kind, traversed the acute stages and was recognized as a High School in 1325H – known as Islamia High School. People of Kashmir, particularly inhabitants of Srinagar can not ignore its contribution in the education sector of the valley. This school opened the way for education, knowledge, employment and enabled Muslim students to get jobs and join the administrative posts up to secretaries and ministers including the heads of the State.

Mir waiz Ghulam Rasool also wished to translate Quran but fate did not permit him to live more and passed away in 1326H. Mir waiz Ahmadullah worked as successor up to 1931 and left the seat for his brother Mirwaiz Attiqullah who was a matured scholar of Quran and Tradition, but for his reclusive bent of mind, he liked a retired life, as a cherished habitant to be engrossed round the clock in meditation was his incantation. He was a strict and stanch Unitarian against un-Islamic customs. Having a saintly disposition, people of all kinds would come to him for amulets to be protected from evils. He passed on 30 April 1962 and Molve Mohammad Yousf held the stage of Jamia Masjid. Moulana Mirwaiz Mohammad Farooq was introduced to Jamia Masjid after the Holey Relic of Prophet Mohammad peace be upon him was removed and performed his religious responsibility up to his martyrdom. Since then his son Moulana Omar farooq who as a teenaged student was encouraged to sit on the pulpit and niche of Jamia Masjid started to deliver the religious speeches and led the people.

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Moulana Molvi Noor-ud-din

I saw Moulana Noor-ud-din in 1965 delivering his Jummah speech on the pulpit of Masjid-e-Ahl-e-Hadis at Goawkadel. This was the year when Jammat-e-Islami shifted its Central Office from Nawabbazar to Maisuma Bazar. I was among the whole time workers and working as teacher in Sourah Darasgah , a Trust endowed by Haji Mohammad Ramzan Lone, was called to assist the shift . I attended Namaz-e-Jumma at the Ahl-e-Hadis Mosque and heard the full speech of Moulna Noor-ud-din. Being in prime youth and having the age of 20, and devoted to the mission of Islam , I was much impressed by the lecture of Moulna Noor-ud-din .He, definitely, had an appealing approach to convince the audience and quote the essence of Quraan and Sunnah which was quite different than that of the speeches delivered in some mosques. It is worth to mention that listening to luminaries like late Moulana Hakim Ghulam Nabi, late Moulana Ghulam Ahmed Ahrar and late Moulana Qari Saif-ud-din who were the prominent scholars of Jamat-e-Islami Jammu and Kashmir and delivering public lectures everywhere had already made me conscious of Monotheism & Islamic knowledge.

After 1965 it was rare for me to attend this mosque, for, as the worker of Jamat-eIslami I was deputed to Kangan, Nawakadel, Shahidganj, Nawabazar and Ajjas where I spent 4 years as a preacher and teacher. I was assigned the organizational responsibility In 1969 and joined as district Secretary in the head office of Jammat-e-Islami Srinagar; and not only listened the Jummah speeches of Moulna Noor-ud-din also got the opportunity to enjoy his association frequently.

These were the days the Islamic organizations used to build contacts and liked to have friendly relations. Moulna Noor-ud-din was very desirous of mutual understanding and had balanced approach for the unity and uniformity of the Islamic organizations which he demonstrated during the unity of three religious organizations on the platform of Muslim Welfare Society. He had much respect of the Ullema of Jammat-e-Islami. The offices of both the parties were close to each other, had occasions and chances to meet in days and weeks with out any reservation. In general, Islamic organizations used to meet frequently and with out any

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hesitation to discuss the problems concerned to the Islamic mission created against it by the political opportunists. These meetings were participated by Ullema like Moulana Noor-ud-din, Moulana Mubarki, Moulana Jammi, and Moulana Kamli. Moulana Bukhari. Moulana Farooq, Agha Syed Yousf. Mufti Jala-ud-din Mufti Basher-ud-din, Munshi Abdul Aziz. Molvi Ghulam Ali Ghulzar, Dr Youf-al-Omar, Dr. Mohammad Sultan, Ex Chief Engineer Ghulam hassan Khan Mohammad Qasim Wakil, Faqir Ghulam Nabi. Professor Mohammad Tayub, Moulana Sofi Muslim, Qari Saf-ud-din etc. As a lucky youth and young worker of Jammat, Moulana Saad-ud-din, the Founder Amir of Jamat-e-Islami Jammu and Kashmir, deputed me always to attend the meetings and represent the the Jammat.

Moulna Noor-ud-din belonged to Jogilanker Ranawari and his father's name was Mufti Badr-ud-din. Allamah Qawam-ud-din was his remote ancestor whose father Akbar Shah was a learned man. Moulna Noor-ud-din got his education from Molvi Ghulam Rasool and after his matriculation learned oriental branches of knowledge, like Sarf-o-Nahaw,Mantiq and Arabic language from Molvi Mohammad Hussain . Moulana learned Quran and Sunnah from Molvi Hussain who taught him exegesis of Quran and principles of Hadieth. Moulna Noor-ud-din also benefited from Mirwaiz Moulana Mohammad Yousf Shah and Moulana Abdul Kabir Deva. Moulna Noor-ud-din joined Islamia School as a teacher in 1928 and retired in 1965.

Moulna Noor-ud-din, in spite of being a teacher spent his whole life in the preaching of Islam and warmth the pulpit of Qazi Masjid, and Gagar Masjid for years together. He was unanimously selected the speaker to deliver his speeches in Gawkadel Mosque from 1963 and performed excellently up to his death. Besides working as the president of the organization for 3 years, Moulna Noor-ud-din showed his skill as General Secretary for a long time. He also performed his responsibility as Editor of 'Muslim, as Mufti and patronized Al-Kuliatul-Salfia.

He was lucky to leave this mortal world during Hajj and was buried in the soil of Madina. Moulna Noor-ud-din was considered the symbol and spokesperson of Jamiat-e-Ahl-e-Hadis. He has a great contribution for his organization. When people would discuss Jamiat they would refer Moulana Noor-ud-din. Like other

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Islamic organizations Jamiat as a party, was also divided among factions, and after the separation from Jamiat Moulana Ghulam Nabi Mubarki established his own party –Bazm-e-Tawheed.

Moulana Mubarki was born in 1902 and died in 1980. He was student of Allamah Hussain Shah Wafaie. After passing Munshi Fazil, Adib Fazil and Molvi Aalim, he joined Islamia School to work as a teacher. He was a Hafiz, ready-witted scholar, an author and fire-brand preacher. He established his ability as the head of Jamiat and Bazm. He also worked as editor of 'Muslim' and 'Tawheed' for many years. Moulana Mubarki was the sign of Bazaar Masjid where he preached for 55 years. People in thousands used to come here and listen to him.

Moulana Abdul Rahman Nuri, whose saintly person was an association in an individual character which I know personally,. He was a student of Moulana Abdul Kabir and Moulana Wafaie. In spite of being a Government teacher he was always busy in preaching and teaching of Islam. He prepared a best stock from young generation for the service of Islam and opened a Maktaba (school) in 1962 to teach Quraan and Hadeis to the youth. The Maktaba was afterwards up-graded to High School were both Islamic and customary education was given under the supervision of Jamiat-e-Ahl-e-Hadis. Living at Chottabazar, and belonging to a poor family Nuri was a great man of great struggle for the ramification of the cause of Islam

Jamiat-e-Ahl-e-Hadis, as Moulana Sufi Muslim writes in his Book "Tareekh-e-AhliHadis, was introduced by Syed Hussain Shah, Sabzar Shah and Moulna Anwar. Moulana Anwar, as is said by the people, suffered manifold difficulties for his mission. The Jummah prayers, according to this School of Thought were started at the house of one Khawja Abdul Aziz Wani where Moulana Anwar was delivering lecture and heading the Namaz. The sincere host would also arrange tea for the participants as the house was also used for office. After years, a mosque was build at Zaldagar in 1921. The house of Dr Ramzan Ali was also used for the purpose of mosque till the mosque of Gawkadel was completed in 1920. Devotees established Anjuman-e-Ahl-e-Hadis in 1923 and Haji Mohammad Shahdad was elected as its first president. Anjuman opened its first school at Bulbullanker. Anjuman-e-Ghuraba-i-Ahl-

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e-Hadis was established by Moulana Anwar Shopiani and Moulana Ghani at Zaldagar .'Muslim' as organ of the organization was issued 1939 by the efforts of late Munshi Abdul Aziz as he was a Steno of the Governor and proved helpful. Sofi Muslim was declared Printer and Publisher. Anjuman was changed into Jamiat in 1945 and Moulana Mubarki was nominated its first president. Sheikh Fazal Kareem was elected its president in 1947.Maktaba Muslim was opened in 1957 and 1st Ahl-e-Hadis Conference was held in 1975 at Mandarbagh. Jamiat-e-Ahl-e-Hadis passed resolution of accession of Kashmir in 1947 in favour of Pakistan and dispatched its copy to both new dominions.

Jamiyat was divided in to two factions in 1958, and in spite of the mediation of Jamiat-e-Ahl-e-Hadis Hind, Moulana Ghulam Nabi Mubarki did not join again in the Jamiat.

Jamiat has also stable position in Jammu .Masjid of Jalkatan, which was closed during the riots of 1947, was released by the efforts of Mulana Abdul Rahman former MP and others in 1979 and was given in the control of Jamiat-e-Ahl-e-Hadis.

(Information collected from Moulana Sufi Ahmed Muslim's Tareekh-eAhl-e-Hadis Urdu)

Moulana Syed Qasim Shah Bukhari

Moulana Syed Qasim Shah Bukhari was elite of Kashmir having many scholarly qualities, which proved beneficial to the cause of Islam. He at a time, was a renowned scholar, a preacher, a religious saint, a well verse in Tradition, educationist, Master in literature, littérateur, and writer of Quranic exegesis. Moulana Syed Qasim Shah Bukhari had distinctive features in the field of divinity as he had seen many learned men, experts of oriental learning and genius people whose state of knowledge was accepted and admitted throughout the subcontinent of India ands Pakistan. He had spent his fourteen years in search of learning in the reliable Educational Institutions and enjoyed academic bounty of the all branches and faculties of knowledge.

Moulana Syed Qasim Shah Bukhari was born in 1910, brought up in a pious family and in the atmosphere of Learning and preaching .Father's name was Syed Abdul Kabir Bukhari. In his 3 years age his mother passed away. He got his basic and preliminary

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education from his father who passed away when Moulana Syed Qasim Shah Bukhari was only 12 years old. For further education, his close relatives, like Syed Abdul Rashid Bukhari, Syed Mohammad Ibrahim Bukhari and Mohammad Hassan Bukhari, taught him. Since the arrival of Shah-e-Hamdan, Sadaat families used to send their children to the divinity centers wherever they existed for Kashmir was lacking these credible educational Institutes. Moulana Syed Qasim Shah Bukhari, in conformation of other friends and relatives left his native land and reached Amritsar which was a cradle of Islamic knowledge. Eminent Scholars like Moulana Sanaullah Amritsari were busy in defending the Islamic values from the seduction of Qadikaniyat. They had launched an awareness campaign to educate Muslim masses about the disturbance created by the Merzaies throughout the country. Scholars like Moulana Abdul Kabir Raina Kashmiri were teaching in his most famous Madrasa "Nusrat-ul-Haq". He, after his Graduation (Fazil-e-Devband) from Darul-Allom Devband had opened this Institution in Jan Mohammad Masjid area and used to encourage Kashmiri students particularly. Mirwaiz Moulana Attiqullah had also graduated from this Madrasah. Moulana Kabir is credited for his enthusiasm and integrity that he displayed for the uplift of Islamic knowledge and spent more than 5o years to train his hundreds of students in Islamic education including the other branches of Oriental Learning. After the cyclone of Partition, flourishing state of Muslims in Amritsar was also targeted and scholars were dispersed, Islamic educational institutes closed, and with the result, Moulana Kabir returned to Kashmir where he was appointed as principal of Madinat-ul- Aloom of Hazratbal. Moulana Hakim Ghulam Nabi and Moulana Syed Qasim Shah were class-mates in 'Nusratul Haq'.

Moulana Bukhari left for Delhi after some time and took admission in 'Madrasah Noamaniah'a prominent school of Hanfi Thought. Prestige of Moulana Mufti Kifayatullah and Moulnana Mufti Mohammad Mazharullah Naqashbandi was through out Delhi. Moulana Bukhari spent three years in Madrasah Noamaniah and joined 'Madrasah Sidiqiah' for more education. After one year he got admission in Darul-Aloom Deveband- came back to Delhi after a stay of one year- joined again Madrasah Sidiqiah- completed

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Dars-e-Nizami-got admission in Oriental College Fatehpori and qualified Molvi Aalim. Moulana Bukhari, Moulana Hakim Ghulam Nabi and Moulana Shahab-ud-din Andrabi passed Molvi Fazil with distinctive position. During his 'Dawrah-e- Hadis' Moulana Bukhari consulted all famous libraries of Delhi and took admission in Madrasah Aminiah where he came under the studentship of Moulana Mufti Kifayatullah and passed Dawr-e-Hadis with the acquisition of distinctive certificate in his favour. Moulana Bukhari returned home after a long period of study attaining the immortal treasury of wisdom, knowledge and qualification.

Moulana Bukhari was married in 1943 with his cousin sister who died in 1411H.

Working for some time as a government teacher at Kulgam, he resigned, as it was not according to his choice, learning, and excellence. Moreover, he did not like to join the 'Salute to Maharaja', which was a routine exercise at the prayer time in every school during those days. As a religious responsibility of a Muslim scholar, including Imamat he preached in Shahi Masjid for two years, and in 1945 he joined his ancestral Mosque at Sikedafar and contributed his religious skill up to his last time. With the passage of time, the mosque was newly built and Syed Mirak Shah of Shalimar,a great Saint of Kashmir, laid its foundation stone in 1387H.

Moulana Bukhari was an ocean of Islamic knowledge. hundreds of students acquired knowledge from him and benefited from the Moulana's Learning of the Holy Quraan, Hadis, Fiqh, Exegesis, Tradition, Logic, Philosophy, Ethics, Rhetoric, literature, history etc. He, for his waste Arabic Knowledge, was offered by the Government to work as Assistant- Ambassador in any Arab country which he rejected.

Anjuman-e-Tabligh-ul-Islam was founded in 1931 and people like Mir Mohammad Maqbool Gilani, Syed Mubarak Andrabi, Moulana Mufti Jala-ud-din .Moulana Sayeed Masuudi, Khawja Sadr-ud-din Mujahid, Fitrat Kashmiri etc were among its founders.

It is worth to mention that the foundation of 'Anjuman-e-Ikhwat-ul-Islam, was laid in 1929 and Moulani Yasir Hamdani and Moulana Badr-ud-din etc were its organizers. The organization was later named Anjuman-e-Tabligh-ul-Islam which started its function from its 1st office opened at Fatekadel and 'Jahangir' was

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its Official Organ. Mir Maqbool Gilani was its founder president who was succeeded by Mir Mohammad Fazil. Moulana Badr-ud-din also worked as the president of the Organization, but being the head of the party he established a new party 'Shabab-ul-Muslimin' by name in 1959-60, and was ordered to resign from the post of president. Thus, Moulana Bukhari was elected as the new president. Islamia Oriental College (Madinatul-Aloom) was established at Kalashpora in 1364H and Moulana Bukhari was appointed as its Principal.

Moulana Bukhari was jailed during the Moa-e-Muqadas agitation and during 1965 Indo-Pak war in 1965. Moulana Ghulam Ahmed Kamli, who was the General Secretary of the Organization, was appointed as acting president.

Film 'Khan-e-Kabbah' which was released in Shiraz Cinema in 1968, and Muslims, with the intention that to see it is no sin, used to stuff together in the cinema. Like Moulna Hakim Ghulam Nabi former Amir of Jammat-e-Islami, Moulana Bukharialso issued verdict against it.

During his contribution to Oriental college, he issued and edited its journal 'Al-Mashriq' in 1874. 'At-Tabligh' was instituted in 1384 as the official organ of the organization and 'Al-Aitiqad' in 1987.

Moulana performed his Hajj in 1965 and visited Iraq in 1984.

Moulana had a special poetic vision but his divinity did not allow him to practice it though hundreds Arabic couplets of Hazrat-e-Hassan Bin Saabit, Bosiri and Farzooq were fresh in his memory. Iqbal was his favorite poet.

Moulana's promising son, Dr Syed Farooq Bukhari , an eminent scholar , passed away in his prime youth at the age of 48, And Moulana Bukhari left this mortal world in February 2000. Moulana was a great writer and author of more than one hundred books. *Tafsir-e-kifayat-ul-Bayan*—— *Tajul Aarfin*—— Translation of *Zakhirt-tul-Malook*——*Tazkirah Ibrahim-o-Ismaiel*—*Khatoot-tun-Nabi*—-*Sirat-e-Imam-e-Azam* etc are some of them.

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Moulana Sad-ud-din

Moulana Sad-ud-din was toper in Jamaat-e-Isalmi Jammu and Kashmir to seek the pleasure of Allah and sacrifice his skill and capital in the way of Islam. His risky life, magnificent aims, luminous intentions, principled personality, influential stunt, sincere initiatives, wise and discreet decisions, modest look, well-mannered appearance, neat and clean simple dress, reticent elegance and meaningful talk are the qualities which can not be forgotten by any one who has seen him and has worked with him in vicissitudes of life.

Moulana Sad-ud-din (1912-1999) belonged to the dynasty of a famous Saint called Peer Ahmmad Shah Tarabali who was revered for his spiritual attainments. He lived at Tarabal, a locality in the city of Srinagar, which became famous as the word came to be attached with the name of this venerable person. Sheikh Ahmmad was magnanimous, divot, his saintly disciples had extended in far-flung areas across Kashmir, and even a considerable number was existent in India, Pakistan and Afghanistan.

Moulana Sad-du-din was brought up in the atmosphere of this noble religious family. He completed his memorization (Hifz) of the holy Quran in early age and learned basic tenets of Islam in his childhood. The most attractive habit of regularly offering supererogatory prayers in the early hours of the morning, which he would never forgo even during his illness, was the result of his puritan family atmosphere.

Completing his Graduation in 1938 from Punjab University, Sad-ud-din for some time, worked as a teacher in the Islamia High school Srinagar in 1939. He translated the exegesis of Sura Fateh (Ommul-Kitab) of Moulana Azad in Kashmiri in 1939.

Meanwhile, Moulana sad-ud-din was introduced to the literature of Moulana Moudcoodi through Shiekh Gulam Mohammad a famous and perhaps the first bookshop owner in Maharajgunj Srinagar.

Moulana Sad-ud-din along with Dawah activities carried on his struggle for livelihood. He applied for the post of assistant in the Department of hospitality in 1940. Ramchand Kak, who later on became Prime Minister of Kashmir, was the chief secretary and interviewer. He advised the applicants to wear English dress and keep a hat on their heads. Sad-ud-din argued with the Chief

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Secretary that the hospitality could also be done without that particular uniform. With the result after a short time Moulana Sad-ud-din was expelled from the service. After some struggle, he got the government service again, was appointed Headmaster in the Department of education 1941, and posted at Chrar-e-sharief. After some time he was transferred to Shopian where Moulana Gulam Ahmmad Ahrar, an Arabic teacher of National High School, also joined his ideology and Dawah work. Meanwhile Moulana Sad-ud-din was selected for B.T. n 1942 and transferred to Prince of Wales College Jammu for the purpose. He stayed there for one year and got into contact with Mohammad Shafi the Headmaster of Akbaria Islamia High school, Alafdin, a police inspector, Abdul Wadood, tailor master who also had been impressed by the ideology of Moulana Moudoodi.

After completing his training, Moulana Sad-ud-din was posted at Barmullah Middle school in Kashmir valley in 1943. In those days, salute to Maharaja in his absentia was made mandatory for every educational institution. Sad-ud-din did not like it and for his satisfaction, whether he must cooperate with the salute or not, he wrote to Moulana Moudoodi. Moulana in his answer did not allow and, seeing that Sad-ud-din is firm on his stand, the government transferred him to Chikar Muzafarabad 1944.

During his stay in Chikar, Moulana Sad-ud-din was informed that an "All India Level Conference" of Jamat-e-Islami was to be held in Dar-ul-Islam Pathankot. It was 1945.

Moulana Sad-ud-din communicated this message to Moulana Saf-ud-din Qari of Khanyar. Both Moulana Sad-ud-din and Moulana Saf-ud-din Qari went to Pathankot to participate in the conference where Moulana Gulam Ahmad Ahrar had already reached. One more people who participated from Kashmir were late Gulam Rasool Abdullah, high educated and dedicated to the Islamic cause. After returning from Pathankot Moulana Sad-ud-din and Qari fas-ud-din and others gathered at the residence of the later in 1946, where Sad-ud-din was elected as Amir-e-Jamaat. Mohammad Hussan Cheati also participated in the meeting.

During the partition of India, the State in spite of being a disputed territory was included to India. Members of the Jamaat who did not go to Pakistan, established Jamaat-e-Islami Hind. Same

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was the case with the individuals belonging to Jammu and Kashmir State, and had been inspired by the literature of Moulana Moudoodi, and associated with the Jamaat-e-Islami Hind, established separate party in the state; invested it with a separate constitutional and regional identity from both the Jamaat of Pakistan and India. Thus, this party has had an existence of its own, independent of the twin parties of India and Pakistan.

Moulana Sad-ud-din was the founder of this party which was christened Jamaat-e-Islami Jammu and Kashmir in 1953.

Moulana Sad-ud-din having been transferred from Chikar was posted at the Multipurpose High School Bag-e-Dilaver Khan Srinagar. The members and other like-minded persons, whose number was not much, used to attend the reading room regularity and after dispersing would work in their respective localities to persuade others to join them.

Associates of Jamaat decided in 1948 to publish an official organ that would serve the pious purpose and the Islamic cause and would be helpful in carrying the movement forward. Before the government permitted to issue a magazine by the name "Azan" members of the Movement had published a series of tow issues titled "Shahadat' and 'Iqamat'.

Syed Mohammad Shafi an enthusiastic young man (now late) of Nawabbazar offered a room in his house where all the basic members of the Jamaat used to Assembly and chalk out programme of Dawah work. Most famous persons who joined the Jamaat during these days were Moulana Hakim Gulam Nabi and Syed Alli Geelani. The Jamaat worked as a movement and not as organization up to 1951.The constitution of the Jamaat was framed in 1952 and was implemented from November 1953 after a historic conference of the members of the organization in which the constitution was unanimously approved. With the adoption of the constitution, the movement took formation of an Islamic organization, which thenceforth was responsible for guiding the movement in a disciplined and coordinated manner.

The constitution of the Jamaat was first amended in 1969 and then in 1985.

In 1955, Moulana sad-ud-din was promoted as Gazetted officer and posted as Headmaster at Bandipur High school. He

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resigned from this post in 1957 and was unanimously elected as full time Amir-e-Jamaat in the same year in which capacity he served the organization without any break up to 1984. Being a scholar, thinker, a seer, a writer, and a person of spiritual accomplishments, the Moulana had a multi-faceted personality. He wrote several books both in Urdu and in English.

He was a poet and used 'Zahoor' as his pen name. Actually Zahoor was name of his youngest son, who in the prime of youth and student of 1st year, passed away in the age of 22. Moulana was jailed in 1965 and in 1975. He performed His Hajj in 1977.1981,1982 and 1984 including Umrah and also visited Kowait and Pakistan in 1984 .

This shining star of the Islamic world and eminent luminary of his time and founder of Jamaat-e-Islami Jammu and Kashmir passed away on 14March 1999 at Lalbazar Srinagar after a protracted illness.

We can not forget to make mention of one-man mission of the Jamaat sent to Jammu province in 1957.Moulana Ghulam Ahmed Ahrar was selected for this purpose who spent more than three months there and visited all the Muslim populated towns from Kishtwad to Rajuri and Ponch.

It was 1963 when the Central Consultative council (Markazi Majlis-e-Shora) of the Jamaat decided to allow the persons of the organization to participate in Punchayat elections. Jamaat participated in the Panchayat elections at party level in 1965 and unfolded a historical role for the future while canceling some successful candidates for complaints that they have not acted upon the democratic norms. Amir-e-jamaat informed the government to re-elect these seats.

The Jamaat initiated to participate in the general elections and parliamentary election of 1971 was its beginning. Qari Saf-ud-din, Syed Ali Geelani, Hakim Ghulam Nabi and Abdul Rashid Isalahi were nominated as the candidates from Srinagar, Baramullah, Islamabad and Doda respectively. Jamaat contested Assembly election of 1972 and won in the five constituencies. Qari Saif-ud-din, Syed Ali Geelani, Ghulam Nabi Nowshehri, Mir abdur-Razaq, and Ali Mohammad Dar represented Jammat-e-Islami Jammu and Kashmir for five years in the Assembly.

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The Jamaat has made a creditable contribution in the field of education from its very inception. The Jamaat opened schools at hundreds of places in the state. Consequent to the extension of Emergency Rule in Jammu And Kashmir State more than 150 schools run by Jamaat and about 22 thousand students were deprived of their education.. The party began to flourish again, no school was directly taken under the control and the Jamaat contented only with the morning and evening schools. The destroyed infrastructure of the schools has been reorganized by Falah-e-Aam Trust, an autonomous and non-political establishment in the state. The Jamaat has great role in introducing dynamic, logical, beautiful and attractive Islamic literature in Kashmir. Whenever a misfortune, like flood, disaster, earthquake, fire or riot occurred in the state, Jamaat-e-Islami Jammu and Kashmir always took lead in the field of relief and social work within the state and outside.

An Inter National Seerat Conference was held on 30th of May 1980 in Srinagar under the aegis of the Jamaat. Among the most honorable dignitaries like the Head Imam of Kabba Shiekh Abdullah Al-Subial participated in the conference.

The month of April 1979 was very critical for the Jamaat. Zulfiqar Ali Bhatto, the deposed and detained prime Minister of Pakistan was executed on 4 April 1979 in consequence of the death sentence passed against him by the Lahore High Court and upheld by Supreme Court of Pakistan.. It was the government of General Zia-ul-Haq who was believed to be close to Jamaat-e-Islami Pakistan. As soon as the news of Bhutto's execution was announced all the malicious and mischievous and other elements in Kashmir valley made frenzied attacks on the residences and other property of those people who were in any way affiliated with the Jamaat.

Moulana Sad-ud-din played his role like a poplar tree producing strong, shady, and verdant branches throughout the State. Besides hundreds of students and thousands of devotes, young generation got organized under this shadow and all the like minded organizations including Islamic Study Circle and Islami Jamiat-e-Talaba, is the crop of his efforts and inspiration. He was a Saint, an educationist, a philosopher, a mystic, a writer, a littérateur, an expert in oriental and current branches of Learning, eloquent person,

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discerning personality and Founder of Islamic Movement (Jamat-e-Islami) in Kashmir.

Quran-ek-lasani Mojza, Hazrat-e-Mohammad Sainasi daur ke Mukamal Rahnuma, Imam-e-Amin, Islam ka falsafa Moaash, Islam and the scientific age, Ied-e-Saeed, Life of Abu Haniefa, Yeksan civil code , Muslim personal law, Hayat-e-Bilal, Tarjamah Aurad-e-Fathia, Economic philosophy of Islam, and some pamphlets on different topics are his precious works.

Downfall of Muslim Rule

Islam was introduced in Kashmir in 8th century Hijrah. The Muslim Saints worked hard for the spread of Islam and people of Kashmir embraced it voluntarily. None of the historians, both Muslim and non-Muslim, have given any evidence of compulsion in conversion made by any saint who migrated to the country. Except minor occurrences of the demolition of some temples by new Muslims Kashmir mass conversion was quite peaceful during the period of Muslim Sultans, kings, Shahs and Maliks. The number of Muslims which during the Bulbul Shah's arrival had started from tens, according to W.R. Lawrence, reached 7, 55,573 on the end of 19th Century AD.

1324AD to 1819

The Muslim Rule started in 1324AD and ended in 1819. They ruled the country for five hundred years and spread of Islam which had lowered gradually from the Afghan and Sikh period came to its conclusion. No doubt, desultory events did not stop, but the mutual aversions of kings and dynasties, and interior plots of the nobles blocked the unity of Muslims. The dignitaries of quality spread Islam, but the movement reduced with the passage of time and Muslims got divided into sects, groups, and creeds noise fully. Whatever the migrant Muslim preachers achieved with the missionary zeal it was wasted by their wayward followers.

Survey of Lawrence

When W.R. Lawrence observed the condition of the Muslims of Kashmir during his survey, his remarks, if not to be accepted as a final opinion, hints towards the state of affairs. He, perhaps, did find Muslims as they aught to be not. Saying, "The Sunnis who are on friendly terms with the Kashmiri Hindus, look

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upon the Shia, as outcast, and will not speak of them as Musalmans but allude to them as Ali-Tashia or Rafiz. They lay great stress on feet that the Shias wash and drink from the same mosque, but they charge them with being an unclean people" W.R. Lawrence is lamenting with Wahabi doctrines also. He writes that 'An attempt was made in recent times to introduce the Wahabi doctrines in to Kashmir, and almost 200 families in Shopian Tehsil accepted the Wahabi Faith. But Maharaja Ranbir Singh promptly steeped out the propagandists." Graphing the condition of Mosques, he writes, "the ordinary village mosque is no better than the meanest cultivator's cottage , and I have often seen a mosque without a thatch and a beautiful old shrine tumbling to pieces for want of some simple repair " Mr. Lawrence has complaint against Sunnis for the "indifference in the matter of mosques, and Mulla's may be accounted for by the fact that the Kashmiri Sunnis are only Muslims by name, in the hearts they are Hindus, and the religion of Islam is too abstract to satisfy their superstitious cravings, and they turn from the mean priest and mean mosque to the pretty shrines of carved wood and of bright with the iris flowers where the saints of pastime lie buried"

Wahabi Movement

W.R. Lawrence is not alone on this topic and many historians, particularly foreigners, have written about Kashmir. We cannot take them as authority but our duty is to think abut these opinions, criticism and observations. Had Kashmiri Muslims not been quarreling with each other many times as Shias and Sunnis, no one would have pursued this issue as a blemish of the Kashmiri Muslims. Our precious days would have not been bitterly quoted if we had been able to avoid the intolerance during our past. Our individual mistakes have mutilated our collective image. The Time of Sir Lawrence in Kashmir was a time of ignorance and illiteracy. Any nation, which does not care for the educational and moral developments, can never save its brilliant and attractive identity. Muslims of Kashmir entered again in the atmosphere of learning after the Sikh and Dogra rule. With the result, reciprocal hatred, bigotry and ill will, largely changed in to the tolerance and forbearance.

It seems that Lawrence was not aware of the *Wahabi* movement and has criticized in such a way that some brutal creature

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had entered Kashmir to destroy the ideological and religio
norms like a blood thirsty and savage group. The tragedy is th
the guides and translators who helped him, may be, were al
unacquainted of the initiatives of Mohamma

Mohammad bin Abdul Wahab. Not only Sir Lawren
alone, who however was a Christian , even a group of scholars
Subcontinent had misunderstandings; and, after the inception
the Saudi Government, believed to be devoted to Wahi
movement, deputed a delegation to Saudi to find out the fact
which after investigation, were found nothing except basele
rumors and a propaganda against Muslims.

Towards downfall

The author of 'The Valley of Kashmir' has mentioned t
vitiated condition of some mosques of villages, which is unpalatab
truth. Even in my boyhood, I have myself witnessed mosques ve
afflicted in the most of the villages and not used for the Namaz
.The some places of the city also could not be exempted of su
events. During my days at Nowakadal in 1967 an adjacent mosq
to my school was absolutely uninhabited and none used to come f
Namaz. I along with the boys and staff members made it suitab
and started to have our Namaz regularly in it. I have seen su
mosques even in villages, which were crude in construction a
hardly having an earthen lamp lightened only on Friday evening. S
this fact cannot be ignored that "the mosques of the valley are me
in appearance and the Mulla is ordinary a man of learning. In t
Lal Tehsil not one of the Mullas can write". The present situation
quite different and many things of past have changed complete
Most of the mosques are maintained soundly and ha
proportionally learned Imamas and preachers, though some illitera
people still have occupied the pulpits of the mosques.

The Muslim rule of five hundred years was, overall, a ru
of Muslim civilization having Islamic values dominant. The sain
who arrived Kashmir represented Islamic way of life while the so
rulers worked for the sway and interests. In spite of all this, th
were bound to not transgress from the religious orbit as the so
and cultural atmosphere, which was made by the missionari
saints and most of the rulers, had a say to control the Kings a
Sultans if detracted from the path of Islam. The tendency of

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against each other from this orbit was encouraged by some Governors, which became the cause of the downfall of the Muslim Era and ended with the knock of Sikh and Dogra regimes, who, with their full and strong might tried to change the environment built during the five hundred years of the Muslim Rule.

The Afghan Era

The Afghan era couldn't show a reign of justice and tolerance, and Kashmiris on the whole, disliked the attitude which harassed the Kashmiris and created an atmosphere of hatred against their presence in Kashmir.

According GMD Sofi

'In 1819 a deputation of Kashmiris led by Pundit Birbal Dhar entreated the Maharaja to try his hand at the annexation of Kashmir and assured him of all possible help. Thereupon the Mahraja's forces, under the command of his trusted General .Diwan Misr Chand overcame the resistance of Afghan forces under Jabar Khan (whom Azim Khan the Afghan Governor of Kashmir on his hurried departure for Kabul, had left in charge) and entered Shopian. The Sikh victory was complete and Lahore illuminated for three days in its honor. Kashmir , after several generations of Muslim rule lasting a little less than five centuries , passed into the hands of non-Muslims, though in the meantime over nine-tenth of the population had been converted to Islam"

The Sikh Rule

The Sikh rule lasted for only 27 years. Kashmiri Muslims last their political identity and power and could not get the substitute of it, and Sikhs, for thirst of power, and enmity with Kashmiris, did not give them anything except unrest and cruelty. It proved a change of hands. Sikhs had no inclination for the betterment of the people, they 'treated Kashmiris as cattle' writes Moorcroft. He mentions that 'the murder of a native by a Sikh was punished with a fine to the government of from sixteen to twenty rupees of which four were paid to the family of the deceased, if a Hindu, and two if he was a Mohammedan'. He writes that everywhere the people were in a most abject condition, subjected to every kind of extortion and oppression'.

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Sikh rule was more horrible than that of Pathans. Taxes broke the back of the people and wealth was dragged from the common people .Corruption had become the order of the day and rulers used to play fraud upon the property of the people. The production and income of the people was checked by the government agencies, and forcibly grabbed by the corrupt officials to leave them un-provided and helpless. Forced labor was made compulsory which deserted the thousands of the families whose earning persons died innocently away from their home by the merciless hands of the rulers. After damaging, the sacred places and closing the doors of Jamia Masjid and Shahi Masjid this regime met to its bad end.

Dogra Rule

Maharaja Ranjit Singh died in 1839. Gulab Singh had entered the service of Ranjid Singh in 1812 .He was a notable Dogra Rajput. For his loyalty he was awarded the title of Raja in 1819. He conquered Baltistan and Ladakh from 1835 to 1842 and made his alliance with British in 1841. The Darbar of Lahore appointed him as the Prime Minister in 1846. He, according to the historians, intrigued with the British and worked for the downfall of the Sikhs. On 9 March 1846, the Treaty of Lahore was signed and Raja Gulab Singh was promised to be declared independent ruler in some areas shown in the Treaty of Amritsar signed on 15 March 1846. Gulab Singh was recognized as the Maharaja of Jammu Kashmir, and had to pay an amount of 75 lakhes to the British through Henry Harding for the transfer of the Kashmir province including Gilgat to him.

As a punishment, the omnipotence of Almighty made rulers again the subject of ruled. Kashmir like a toy, and its people like cattle were sold.

Mr Premnath Bazaz in 'Inside Kashmir' writes that :

'while making this Transfer the British authorities in India did not so much as ascertain the views of the people of Kashmir on the subject. The whole transaction was made behind their back. Subsequently the democratic and highly arbitrary action of the Governor General was severely criticized .For reasons of their own as well we shall presently see , the British imperialists and expansionists did not like

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that such an ideal place for colonization should go out of the hands of the British. But those who loved freedom and did not like that lacs of people should be handed over to the tender mercies of absolution disapproved of the manner in which the valley was transferred to the Dograh chief'.

Ghulab Singh, as is said, was a man of determination. He tried to consolidate his power. He watched keenly his officers and tried to curb the crime. He spent much of his time in Kashmir and died in 1857. Ranbir Singh succeeded his father when he was 30. The trigonometric survey of the State was concluded in his time; and brought out in 1861. He, according to GMD Sufi, 'was a modest Hindu, devoted to his religion and Sanskrit Learning' Quoting Young husband, he writes 'cultivation was decreasing, the people were wretchedly poor, and in any other country their State around would have been almost one of starvation and famine, justice was such that those who could pay could not any time get out of jail, while the poor lived and died there almost without hope. The State of affairs reminds one of Goldsmith's line:-

'Laws grained the poor
And rich men rule the low'

Crimes were not common during his reign and drunken ness was vanished. A good amount was spent in education but people, especially peasant, did not dare to cultivate the land not having the assurance that the result of the labor will be in their favorer and the administration will allow them to keep the surplus production for their families. This was because the whole country, according Sofi

> 'was in the grip of a grinding and destructive age when dynasties and institutions and life itself were in the daily changes, when nothing was fixed and lasting, when all was liable to change and at risk of chance, and each man had to make what he could while he could, and when in consequence, a man of honesty and public spirit had no more chance of supervising then baby would have in a battle"

The reign of Ranbir Singh met some acute calamities. The country saw a destroying rainfall from 1877 to 1880. This resulted in a fatal famine and two third of the population died. No city or village was saved from it.

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GMD Sofi in his famous history "Islamic Culture in Kashmir" says Ranbir Singh was a patron of Learning. He helped in the establishment of Punjab University,opened Schools, Patshawlas and Madrasas and laid foundation of a Translation Bureau for Sanskrit, Persian, Arabic, English and Latin. He died in 1885 and was succeeded by his son Partab Singh.

The British Indian government

The British Indian government took the direct control of the State through the Resident during his reign .On his father's death he was 35 years old and was entrusted the hearings of the petitions of the people to decide them, which had made him a veteran ruler. However, the Resident's appointment changed the political atmosphere of the country and decisions and initiatives came in the hands of the Council of the Resident. Kashmir was opened for the foreigners, Sir Lawrence was appointed for the land and revenue settlement. English medium schools and hospitals were opened in the Valley. The powers of Maharaja, snatched in 1889 by the Resident and his Council were restored again to Maharaja with a Council of Ministers. The Viceroy restored full powers to him in 1921. In spite of opening some high and middle schools and college in Srinagar and Jammu, Muslims could not take the advantage while the Pundits of the Valley enjoyed this facility very well. Muslim representatives during the visit of Lord Reading in 1924 presented him a memorial about the grievances of their community and Maharaja set a Committee of Ministers for investigation, but some of the representatives were exterminated and their property was confiscated .This event is known as the Silk Factory Agitation which was tyrannously crushed .

The list of grievances of Muslims

Actually in 1916, the education commissioner Mr. Sharp visited the educational institutions of the country, examined the Muslim grievances, and submitted it with his recommendations The recommendations were sanctioned by the Durbar and handed over to the Ministers. The Non Kashmiri officials of the Deportment did not take the matter seriously, and besides its publication, put it in the files of oblivion without any action and procedure. This was a joke and intentional negligence with Muslims who launched peaceful protests, submitted complaints and reminders but nothing was

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responded. Muslims who were dread backward in every field of progress were more debarred up to 1824, while other community, particularly in Kashmir, marched forward in education, employment and in other fields' .This made Kashmiri Muslims restless because their grievances had increased with the passage of time. It was the background of the Memorial submitted to Lord Reading, the Viceroy of India. The list of grievances was as under:

1.All mosques in the possession of the government should be released.

2. Muslims should be employed in the State service according to their population.

3. Steps should be taken to improve the condition of Muslims in education.

4. The System of *Begaar* should be abolished.

5. Proprietary rights of the Land should be given to the peasants.

The Memorandum was also signed by the two Mir- wa-i-zeen of Srinagar. A Committee of three persons who were nominated to examine the memorial did not submit any recommendations, and instead of it, the public representatives were punished ruthlessly.

Sir Albion Benerji resigned

Maharaja Partap Singh died in 1925 and having no male Heir his nephew Raja Hari Singh, who had already worked as Heir Apparent from 1922, succeeded him and ascended the throne. He, through an important and immediate commencement, changed the Rules of State Subject, banned the direct outsiders to be employed in the service, and gathered the Rajputs as the Heads of the departments under this garb. The military, as Premnath Bazaz writes, 'was exclusively reserved for the Dogras, chiefly Rajputs and more than sixty percent of the gazette appointments went to them'. The lava of injustice, which was already burning, became hotter. Sir Albion Benerji, who resigned only after two years from the post of political and Foreign Minister, made his observations public, says that:

> "Jammu and Kashmir State is laboring under many disadvantages, with a large Mohammedan population absolutely illiterate laboring under poverty

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and very low economic condition of living in the villages and practically governed like driven cattle. There is no touch between the government and the people, no suitable opportunity for representing grievances and the administrative machinery itself requires overhauling from top to bottom to bring it up to the modern conditions of efficiency. It has at presented little or no sympathy with the people wants and grievances. There is hardly any public opinion in the State. As regards the press it is practically non-existent with the result that the government is not benefited to the extent that it should be by the impact of the healthy criticism."

Maharaja Hari Singh

Policies of Hari Singh were disliked by Muslims because their Rights were completely neglected, but Pundits also did not consider him of their own. They, says Bazaz, 'always felt aggrieved and discontented with excessively forward the Jammu province, especially the Rajputs, at their expense. The policy of provincial discrimination became pronounced and acute in the reign of Maharaja Hari Singh though it was there from the very beginning of the Dogra rule. One proper dislike was the permanent Darbar Move to Jammu by Hari Singh which, during the time of Partap Singh was divided in to two seasons, six months of winter in Jammu and six months of summer in Srinagar. Now, every facility had gone for Jammu, which Kashmiri Pundits thought a stratagem of making them harassed. They thought it is a plan to compel them to face intolerable heat of Jammu and resign from the posts, because major portion of the middle and lower class employment was from the Pundits. The decision of permanent Darbar Move was lastly reverted.

Hari Singh for his safeguard, allowed the people of Jammu to establish a political party in the name of Dograh Sabha which was also allowed to extend its influence in Kashmir province and a reason of it was to hold its sessions in Kashmir which proved true in 1926. This all was equal to touch the sore place of Kashmiris. Sikhs had closed the sacred places of Muslims including Jamia Masjid but no Dogra Maharaja liked to open them and show a

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religious co-existence in favour of the Muslims. Kashmiri Muslims and Pundits no doubt, were from the same soil, but had different issues and demands. Pundits, according to Bazaz, "while they spoke in the name of people what they demand was not for the benefit of the masses and the lower strata of the society, but for themselves. They wanted a share in the State Services"

Basic issues of Muslims

No doubt, the Muslims had grievances more than Hindus had in appointments and representation according to their population in the service but they had other basic issues, which have already been mentioned.

The Muslim Youngster's Reading Room of Fateh kadel was not opened only for the employment of the educated Muslim youth but also to compel the Maharaja's government to restore the Basic Rights of the Muslims of the Valley including the due representation in the services which government had purposely ignored. Even Muslim members of Dograh

Subah, like General Samandar Khan and Sheikh Abdul Aziz, had made a representation to Maharaja Hari Singh about the injustice, and Sheikh Mohammad Abdullah, who had recently returned as

Kashmir- before and after Shah-e-Hamdan

M.Sc from Aligarah, met the Cabinet on behalf of Reading Room for the direct appointment of the Muslim educated youth and was categorically refused, which proved one more jostle to the legal demands of the Muslims, and this usurpation committed by the Cabinet members. The Cabinet had made necessary for the Muslim candidates for getting scholarship to study in the foreign countries to face the competitive tests which was a new trick to keep Muslim candidates far from the recruitment, because non-Muslim candidates had so far been appointed or entitled without any comparative test. Sheikh Mohammad Abdullah raised his voice against this policy, resigned his job in protest, and started to call public meetings against the biased policies of the government.

The Muslim youth of Jammu had also framed 'Youngman's Muslim Association' and had plans as of the youth concerned with Reading Room of Srinagar.

Both the Young men's Muslim Association and Reading Room were working on the same Orbit to see their country on the

way of achievements blocked by the government. They were well educated and had high consciousness to observe changes and developments of the subcontinent. Muslim League and Congress were the National Parties working for the Freedom of the country from the jaws of British and earnest for the safety of the Indians. Dr Sir Mohammad Iqbal had, during these days, given a concept of Pan Islamic State in the North and North-Western Frontier of India, and Sindh, Bulochistan, Punjab, Kashmir ,Frontier province were among of its diacritical mark.

Not only Sir Mohammad Iqbal , Ahrar party, All India Muslim League and others were aware of the trampling of the basic rights of the Kashmiri Muslims. The simple start of the youth of Reading Room and Young men's Muslim Association took birth of a strong movement and were encouraged by the likeminded parties of Punjab, who were inspired by the reports of Sir Albion Benerji the Political and Foreign Minister of the State, resigned only after two years with the press disclosure of his personal observations in Kashmir.

Why this uproar spread throughout the country, can be understood from the extract quoted from the book of PNK Bamzai 'A History of Kashmir'

> 'But however the authorities might try to keep the people under their heels, that urge of freedom which had seized the educated classes in the state manifested in one way or the other. The two colleges were turning out dozens of graduates and some of them though not taking to politics, openly carried a campaign in the press outside the state. Several influential Kashmiris whose ancestors had left Kashmir and settled in the rest of India formed associations and issued journals and pamphlets demanding a better deal for the people of the state, particularly the Muslims."

Sheikh Mohammad Abdullah, M.Sc of Aligarah and Molvi Mohammad Yousf Shah Graduate of Darul-Aloom of Devband, both had witnessed the freedom struggle of the people of India during their studentship and had become the persons of exposure. After joining the Reading Room, they quickened the mirth of the

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members and with the passage of time, Young men's Muslim Association of Jammu came close to it

Impressions of Muslim Rule

Malik Sadur-ud-din	1325-1327AD
Odyan Dev	1327-1343AD
Kota Rani	50 days
Salateen Dynasty	1343-1554AD
Chak Dynasty	1554-1586AD
Mughal Dynasty	1586-1752
Afghan Rule-	1756-1819AD

-Malik Sadur-ud-din (Renchan Shah) (1325-1327) - opened first free Lungar(Public kitchen), first Khanqah and first mosque.

-Sultan Jamshed (1342-43) Founded Jamnagar.

-Sultan Shams-ud-din, Shah Mir (1343-1347) decreased taxes from 10% to 5%-started Islamic Calendar in Kashmir from the coronation of Renchan Shah.-Sultan Alla-ud-din. (1348-1360) laid foundation of Alla-ud-dinpora- banned the prostitution.

-Sultan Shahab-ud-din (1360-1378) Received Hazrat-e-Amir-e-Kabir Mir Syed Ali Hmdani-founded Shadipora,

-Sultan Qutb-id-din (1378-1394) laid the foundation of Qutb-id-din pora –Received Amir-e-Kabir and his 7 hundred companions-Introduced Turkish dress in Kashmir-remitted all the taxes including poll tax.

-Sultan Sikendar (1394-1417) Received Mir Mohammad Hamdani and his 3oo companions- laid the foundation of Khanqah-e-Moalla- built Jamia Masjid in 1400AD, founded Skendarpora (Nowhatta) built a grand seminary under the principal-ship of Qazi Mir Mohammad Ali Bokhari- banned liquor and Satti.

Sultan Ali Shah (1617-1423 imposed taxes again- Built Aali Masjid.

-Sultan Zain-ul-Aabdin (1423-1474) introduced new currency–settled Nowshehrah town-introduced irrigation system-made ponds and canals- built Zainakadil-Built Sonalank, founded Zaingir, Zainkot, Zainpora, Zaina Dabb, and Zainabazar. Zaina lank. Built Ropalank-Mosque of Madin Sahib- Budshah Tomb - Sultan.Habib Shah – (1553-1554) built (Habakadil.

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Emperor Akbar built three miles fort wall around Haripabat with Kathi-Darwaza and Sangin Darwaza-Introduced *Pinjrakari*-and *Khatamband* work.

-Emperor Noor–ud-din Jahangir 1605-1627) divided Kashmir into Maraj and Kamraj, divided these two parts into 38 Parganas (Tehsils).

Governor Ali Mardan Khan during the time of Shah-e-Jahan built Sarais, (inn) Bavelis, springs on the Mugha Road from Kashmir to Rajuri.

-Governor Amir Khan Jawansher. Built Shergadhi-Amirakadal- made link between Anchar Lake and *Dal* Lake by constructing *Naleh-Amirkhan.*

-Governor Saif Khan built Safakadil in 1670 during the reign of Aurangzeb.-Though paintings have not been encouraged by Islam, Kashmiris still learned it during the reign of Emperor Akbar.

-Calligraphy reached its climax during the Muslim rule particularly under Sultans and Mughal emperors. Kashmiri calligraphists invented an ink during the Mughal period, which could not be washed away with water.

- all technical skill and crafts of stone polishing—— bottle– making——window cutting———Fine Shawl-making——carpet-making——papiermache——jewel-work———sliver work—— ——copper-work—wood-work—leather ,fur and paper-making— —mat-making———book binding, were introduced by the hundreds of companions of Amir-e-Kabir Mir Syed Ali Hamdani, who Migrated from the countries and states of Central Asia and Persia, particularly from Samarqand, Bokhara, Ma-ur-ra-un-nahar ,Gilan, etc.

Budshah Zain-ul-Aabdin also played a great part to call the skilled men from Central Asia.

Administrative Terminology

Madarulmaham-(Prime Minister) Qazi (well versed in Islamic Law and to supervise sub judges.)-Qazi-ul-Qazat(supreme Judge)-Mufti(lawyer to pronounce Fatwa)-Sadar-u-sadur,(A Judge to supervise the endowments of land, grants, and scholarships for the scholars and skilled people–Sheikhul Islam(The supreme authority to impose Islamic law and organize Islamic Schools etc)Muhtasib(to check the markets and streets and raid the

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liquor shops, gambling and other immoral activities) – Wazir-e-Maal or Dewan(collector General or Finance Minister–Subedar (Governor)-Harem(house meant for emperor women/ wives) Zanana (meant women block of the house) Tamghah (Taxes) Maraj and Kamraj (east and west division as of ancient rulers)-Haakim (who maintained law and order of a district). Khazanchi (Treasurer)-Kotwal (who used to look after the morals of the people)-Wazir (Minister of a department)-Dabir (secretary of a department)

Sarkar (who would watch and provide security, civic duties and other facilities to a region, like today's Divisional commissioner)-Teşildar (Head of a Tehsil) - Mir Bakhshi(the controller of accounts, equipments ,registers and records of the army- Khalisa(lands of which the revenue was the property of the government)-Darogha (who headed the protection arrangements of the gardens). Aarif (Officer of ten army men) Naqib (officer of 100 army men) Qaid (officer of ten Naqibs or 1000 army men).Amir(officer of ten Qaids or 10000 army men)-Magreys, Chaks and Nayaks were called marshal races.

Coins

-Each Sultan had his own style of coins—Some coins had dates.-Some coins had dates in Arabic or in Persian.-Each Sultan had his own style of coins-Some coins were very little-some coins were square-Srinagar was called Mint-town during the Mughal period.-Akbar had a fine currency in gold and silver.-the finest Mughal currency was that of Jahangir.-A standard type of coin was adopted during the period of Aurangzeb, which remained in the market up to the end of Mughal dynasty.- Zarb-e-Kashmir was engraved on some coins -Some had engraved Naib-e-Khalifat-ur-Rahman. na-e-Amir-ul-Momnin, Manir -d-din and Naseer-ud-din on one side.-Chak rulers used to engrave Padsha and Ghazi on the coins.-Sliver coins were introduced during the reign of Budshah-Afgha Governor Atta Mohammad khan issued coins in the name of famous Kashmiri saint Sheikh Noor-ud-din Reshi.-Sultan Hassan Shah re-issued the old Punsu -Eight Cowrees were equal to one Bahgain-Two Bahgain were equal to one Punusa.-4 Punusa were equal toHath(hundred)-10 Hath were equal one Sasun or saas(1000)-100 Sasun made one Laksa(lac)-100 laksa were equal to one Koti (crore)-In Akbar's time Hath applied to a copper coin

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equivalent to one Dam (one fortieth of a rupee) the sasun was equal to ten Dams or one forth of a rupee.-In Ancient Kashmir the value of a Dinar was so small as to be as equal to one-twelfth of a Bhagain. -1 Tola = 16 Mashas of 6 Ratis each or 96 Ratis-Rabsansu was a small coin of 9 Mashis or 54 Ratis-Punchi was a small copper coin in value 1of 4 dam, also called kusserehs -4 Punchis were equal to 1 hath-40 Punchis were equal to one sansu and one and half sansu = 1 sikha.-100 Sansu =1 lakh=1000 royal dams-Kharwar =Ass load-22 Taraks= horse load-16 Giras= 1Gaz (now meter)-20 Giras 1 pushmina Gaz.

ROADS

Waterways were in frequent use.-paths and tracks were for ponies, bullocks, and travelers. These paths and tracks were called roads were well shaded by trees full of planes, walnuts, mulberries, apricots, apples, pears, grapes and any traveler could enjoy these fruits. Even during my teen age, I have seen a good number of trees for such purpose- according to Abu Fazl 26 roads were leading from the valley and only Bhimbar and Pakhli roads were good.- according to Ali Yazdi there 3 principal highways ,one leading to Khurasan but very tough, 2nd goes to India and 3rd goes to Tibet.-The distance from Srinagar Kashmir to Yarqand via Margan, Zojila, Karakoran and Sugit Dawan is 777 miles.-There were two Trade Routes to Central Asia; one through Gilgit and Kashgar and the second from Sakardu and Yarak.-The forts, passes and routes were committed to the charge of feudal chiefs known as Maliks

Imports

-Tea was introduced by Merza Hyder Doghlat. woolen cloth, agate, pottery, brass, copper, opal, turquoise, silk, precious stone, musk, crystal, jade, salt, tea, Kahruba , chine etc were imported from Ladakh, Tibat, Khuttan, Kashgar, amarqand, Burkhart and other parts of Central Asia.-Merza Hyder Doghlat introduced Pilav, Goshtaba, Kabab, Roghanjosh in Kashmir, He also introduced Hamam(bagnio) in the mosques of Kashmir. Gilass (cherry) tree was introduced here from Afghanistan.

Gardens

Kousarnag laid by Sultan Zainul Aabdin.1.Shalimar,laid by Jahangir in 1619AD-2.Nishat. set by Aasif Khan brother of Nur

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Jahan-3.Chishmashahi laid by governor Ali Mardan Khan in 1642-4.Nasim Bagh built by Shah-e-Jahan -5.Charchinar set by Prince Murad in 1641-6.Achahbal- arranged by Jahanara daughter of Shah-e-Jahan in 1620-7.Verinag constructed by Jahangir in 1620-The gardens of the following names are no more. The areas where these gardens were arranged are full of buildings and population-Gardens laid by Governor Zafar Khan are: 8. Baag-e- Gulshan at Bona adil-9.Baag-e-Zafarabad-10.Baag-e-Inayat near Khanqah - e-Hamdani-11.Baag-e-Hassan at Hasanabad- .12.Baag-e-Hassan set by Hassan Chak-13. Baag-e-Yousf laid byYosf Chak- 14. Sheikh Baag set by Governor Sheikh Moh-ud-din during Sikh Rule.

Iconoclasts

Some historians write about the occurrences of idol breaking in Kashmir and relate that 'Famous temple *Bejeshwar* was broken during the reign of Sultan Shahhab-ud-din, for the *Brahamns* had launched violent opposition against Muslims and had made temples as their shelter rescue places.

Malik Saif-ud-din (Suha Bhat) who was a new Muslim Minister and worked on this important post for more than 40 years with several Sultans. He was disliked by some Brahmans for embracing Islam. He according to them broke temples like Martend Ishore Vazia Ashvari and Paruspor during the reign of Sultan Sikendar and Sultan Ali Shah. Mohammad din Fauq writes that 'It is said that when Vazia Ashvari was demolished a stone was found in its foundation on which a line was carved in Sanskrit saying that Bismillah is a magic which will desolate the temple. Same happened with the temple of Paruspor which was built by Laltadatya, who, on the advice of Astrologers carved on a copper plat that a king named *Sikendar* will destroy this idol-temple after 11 hundred years. The copper sheet was kept under the plinth in a box, which was recovered after digging the foundation. During the reign of Sultan Ali Shah, it is said, Suha Bhat (Saif-ud-din) had imposed ban on Hindus for praying and prevented them from keeping mark on the forehead. This tyrannical behavior compelled a number of Hindus to migrate from the land while some committed suicide. Suha Baht, in reaction of Brahman's dislike for him, may have, it is possible, launched campaign against some temples, but responsibility after

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all goes to the kings not to Ministers. In addition, severe displeasure of Syed Mir Mohammad Hamdani is an equitable witness for it. Reign of Emperor Shah-e-Jahan is also reported to have ordered for demolishing a temple situated in the estate of Islam Khan.

Suha Bhat, a new Muslim who worked as a minister for forty years during the period of Sultans did no good with Hindus and proved a reactionary against them. He is blamed to have teased Hindus and demolished their some worship places. Hindus where harassed badly by one Mohtavi Khan or Dindar Khan who, in 1719 AD adopted the title of Dindar Khan and revolted against the Sobedars. After declaring himself a ruler he started to kill Hindus and ransack their properties. Ultimately he was killed by A Noble and the government was rescued from him. Hindus were also terrorized by Mir Hazar Khan in 1703 AD. He launched a campaign against them and hundreds of Hindus were killed. At last he was called back only after one year. Hindus also blame Mosa Raina for forcible campaign of conversion of thousands of Hindus. Hindu historians blame also Mir Shams-ud-din Iraqi for this campaign which , even according to the prominent historians does not seem a fact for Iraqi was a Shia or Noor bakhshi missionary and in spite of severe differences between Sunnis and Shias none Sunni historian has blamed Mir for this brutal act of killing or converting forcibly the non-Muslims.

Non-Muslims of Kashmir

Pundits

The Muslims of Kashmir have been playing a sincere role for maintaining co-existence and creating spirit of fraternity among different sections of the society since their existence in Kashmir. It was the nature's gift that both Muslims and non-Muslims lived for centuries together, and used to live as brothers and good neighbors. During the worst communal riots of the past century, particularly during and after the partition it were only the Kashmiris who never allowed it to be emotional and carried away by the enormity of the grim situation prevailing in the country. Gandhi Ji, at that critical juncture of the sub-continent's strife was very much correct in observing that he saw a ray of hope in Kashmir.

Before the arrival of Islam in Kashmir, all the Kashmiris were Hindus and mostly Brahmans. The Kashmiri Brahmans, as it

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is said, are the descendents of Aryans who have first settled in Kashmir.

Kashmir was the abode of Hindus who were devoted contemplation and higher learning. They are the original natives of Kashmir. These Hindus popularly known as Pundits, are apart of the Vedic heartland of India and have lived in Kashmir from times immortal and have a history dating beyond the Neelmat era. The Hindu religious percepts,. according to the Hindu scholars, have borne the message of universal peace, brotherhood and co-existence of all creeds and faiths. The Hindus of Kashmir believe in Shavite Monism and Sarvastavadin Buddhism which spread up to Central Asia, Tibet and Western China.

Hindus have two major sects, the Malmasi and the Bhanmasi. The Malmasi Hindus claim that they are the children of Kashap Reshi, while as the Bhanmasi Hindus is considered to be migrants who have come from the outside. The descendents of Kashap Reshi are called Pundits who, according to PNK Bamzai 'are divided into 133 Exogamous *(Gotras)* and each number of which claims to be a descendent of a Reshi whose name the Reshi bears'. The Pundits, according to Sir Lawrence, 'divide themselves into three classes; The Astronomer class *(Jotshi)* the Priest class (*Guru or Bachabat)* and the working class *(Karkun)*. The Priest classes do not intermarry with either of the other classes, partly because they are regarded as divine, and cutoff from mankind, and partly because the laity abhor their practice of accepting the apparel of deceased Hindus. But the *Jotshi* and *karkun* pardite the intermarry. The Pundits like to work as the government employees, and in villages, Hindus cultivate the land and maintain their orchards. Once, the Pundits of the cities were not showing any inclination to marry their daughters in villages but the atmosphere has changed now and Pundits of the villages have adopted the city qualities. These interactions have brought them nearer to the manners and behaviors of each other and both have got mingled with one another. Kashmiri Pundits have their own special qualities which do not match with the Hindus of Jammu, Punjab and other parts of the country.

Pundits have always adjusted themselves in the prevailing opportunities and made their children educated and skillful. During

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the Muslim Rule, when Persian was declared as the official language of the country, Brahmans of Kashmir accepted this challenge and produced eminent scholars, poets, historians and authors in Persian.

Pundits, as they were much advanced in education, played a best role in educating Mathematics, English, Kashmiri and Persian to the people of Kashmir in schools and even in *Madrasas,* The Pundits, according to Sir Lawrence 'are a handsome race of men, with fine, well cut features, small hands and feet and graceful fingers. Their women are fairer than that of the Punjab, they are distinctly good looking, and show more signs of refinement and breading than the Musalmans. The Hindu children are extremely pretty'.

Some sects of Hindus still believe in caste system and follow it in making the relations. The Kashmiri Pundits in the past would not intermarry with the Brahmans of India.

Pundits have different *Gotras* and it is essential for them to choose such a *gotra* for intermarriage which is advised by the tenets of their religious traditions. *Khitris* or *Boharas*, however, intermarry among themselves and like trade particularly shop-keeping.

Pundit Premnath Bazaz in his book 'Inside Kashmir' claims that 'in a population of 36 *Lakhs* of people a minority composed of 53697 souls does not matter very much. Kashmiri Pundits are the mostly high educated community in the State. No one who had to say some thing about Kashmir has missed them. They have been regarded intellectual and clever'. He further says that, Kashmiri Pundits have a glorious past. They take unbounded and legitimate pride in the Kashmir that was. To them religious places of their mother land is more sacred than the holy Shrines of the outside Hindu world.'

Kashmiri Hindus have a deep love and respect with Lord Shiva. Khir Bhawani, Hariparbat, Harmukh, Amarnath Cave, Shish-naag, Gangabal Lake, Martand, Shaenkeracharya temple, Prandrethan temple etc. are their sacred places *(Asthans)* .Khir Bhawani Spring is most sacred place for the Pundits of Kashmir who travel from the far-flung areas to reach this spring and attend the sacred occasions. They do not eat meat during these days.

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There is hardly a river, spring or hill side in Kashmir which according to Lawrence 'is not holy to Hindus'. Amarnath Cave has become the top sacred orbit of Hindus where not only Kashmiri Pundits, but Hindus of India go in large number every year and see the Shiv-lingum.

Hindu women, from the ancient ages, had a custom, rather restriction, to not marry again and die with her husband in the funeral pile. This, perhaps, is still used in some parts of India, though it was later banned by the Parliament. In Kashmir, according to Premnath Bazazs, in 1928 a movement was started to combat this evil. It was very unpopular at the start, and those who identified themselves with it had to pay heavily. But in 1930 the law was amended so as to legalize such marriages. Within the 12 years more than two hundred such marriages have been celebrated and the institution of widow-marriages is becoming popular day by day'.

Mr. Premnath Bazaz in his famous book "Inside Kashmir" says:-

> "From all this is evident that there is no truth in the common, though erroneous, views that during the Muslim rule in Kashmir the Muslims as a community tyrannized over the Hindus. That reading of history is essentially and fundamentally wrong. It is a travesty of facts, the majority of Muslims, the Muslim Masses, had usually nothing to do with the persecution of the Hindus. They could not be, and were not a conscious part of it. Not is it a fact that the Hindu masses were tyrannized as a class,"....The Muslims belong to the same stock and race of people as do the Hindus. One, who misses this point while dealing with Kashmir affairs, mosses the essential thing and is apt to draw wrong conclusions about the past and prove a poor prophet of future. For instance, great surprise has been expressed at the fact that when communal frenzy was at its height in September 1930 and the civil administration had virtually abdicated in favor of the disorderly mob, which was armed with all kinds of crude weapons, not a hair of any Hindu was touched. In the countryside thousands of Pundit families live unmolested though they are surrounded entirely by

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Muslims and, in certain cases, a solitary Hindu house is situated in a dense Muslim population spreading over an area of many miles. It is on record and has been admitted in a published report by the Santana Dharma young Men's association, the representative organization of the Kashmiri Pundits that on 13th July many Muslims gave shelter to Hindu men and women at the time when mad frenzy was ruling in the streets and their lives were in a great danger of being wantonly taken. These refugees were treated like friends and allowed to go when the wave of fanaticism had passed away. These good Muslims escorted the women to their homes. This happened not only in Srinagar alone but allover the country, and it explains why in spite of the bitter experience of 1931, Pundits continue to live in the remotest corners of Kashmir"....Kashmiri Muslim is not bigot by heart. Ordinarily he loves his Hindu neighbor. But he is very backward. His backwardness has disappointed many a patriot: for unscrupulous people have not want among Muslims leaders who have been an undue advantage of this backwardness and killed his urge for great political and social changes which was born largely of economic need.. If the present ideological confusion in Kashmir politics, especially among Muslim leaders, is cleared and affords are made to rally the masses under the standard of freedom, I have no doubt in my mind that the Kashmiri Muslims are sure to give a good and honorable account of themselves."

Some reasons of unity, mentioned by Bazaar can be differed but the credit that has been given to the Muslims of the state is an open fact which can not be denied. It is Islam that teaches its followers toprove themselves protectors of all the human beings and give surety and guarantee of honor, life and property to everyone, whatever creed or caste he may belong to. The recent history has once again repeated the fact that blood, language or race cannot be proved a permanent source of unity. It is possible only by an eternal and divine ideology that can ensure an everlasting security.

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of the province.' Mr Bazaaz also says that 'Sikhs have proved far-sighted enough to identify themselves gradually with people of Kashmir. They have learnt their language, followed their customs, and shared their weal and woe'.

According to P.N.K Bamzia's Book –A History of Kashmir-

Sikhs were chiefly concentrated in Muzzafarabad district. Recent developments have forced them migrate to other parts of the State. Most of them were originally Brahmans imported by Raja Sukh Jiwan (1754 A.D.) and were converted to Sikhism in the reign of Maharaja Ranjit Singh (1819-39 A.D.) .They are a hardy people and mostly agriculturists. Recently they have taken to the military and police service of the State.

Buddhists

The Buddhists mean Ladakh and Ladakh means the land of Buddhists. They have settled in Ladakh and Tibet from the very beginning and have never tried to shift to other parts of the valley. It is, perhaps, because of the arduous roads which have not permitted them to expand their generations to the planes of the State. And even today, when roads and means of communication have spread through out the State, they have a little ambition to go to the areas around Ladak. They are confined to this Frontier area but this was not the case in far past. Kashmir was once a land of Buddhism and Buddhists penetrated to Kabul and Kandhar and also some parts of India. it was the time when Tibet was also a part of Kashmir .The preaching of Budhisn in Kashmir is attributed to famous disciple of Ananda, the companion of Gautam Buddha

Ladakhis have their own Tibetan culture and language, and Urdu is also read and spoken in this area for the district Kargil and some adjacent areas have a majority of Muslims. Being a hilly and coldest area Ladakh has no fertile land and lacks its own production. The inhabitants are very poor and live in a miserable condition. In spite of declaring it a Centre-controlled area the economic level has not been developed though the educational and employment graph has risen. According to Premnath Bazaaz "the Buddhists are cheerful, willing and good tempered, they are ready for a laugh; they are not quarrelsome". The poverty has compelled the Buddhist

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women to work shoulder to shoulder with men. Srinagar-Ladakh Road, which opens in the month of May and remains clear up to November, has provided a traffic facility to Ladakhis to visit Srinagar and sell their goods particularly the light warm articles through their women who are very skilful and experienced in this small trade

Wonderful customs of Buddhists of Ladakh:

In his Urdu history, 'Mukhtasar Tareekh-e-Jammu and Kashmir' Molvi Hashmatullah Lakhnavi, has written an informative chapter on the 'Customs of Buddhists of Ladakh. Let us also go through its brief translation given as under:-

Buddhists have no discrimination of nationality and excepting of Musicians and Blacksmiths, high and low communities are because of occupation among them. They do not differentiate each other and have no curses of touchable and non-touchable. However, persons of high dignity do not use the eating-pots of others. Ladakh Buddhists have divided the society as under:

Classes

1.*Giyalpo* (Raja) 2.*Kaloon* (whose ancestors were Chief ministers and of high posts) 3.*Lopno* (whose ancestors were ministers) 4.*Nangso* (whose ancestors were officers in the palace of Rajas) 5.*Larji* (Doctors and Hakims) 6.*Onpo* (astrologists) 7.*Phalpa* (Farmers) 8.*Shaugkhun*(Carpenters) 9.*Sergar*(Goldsmith) 10. *Gra* (Blacksmith) 11.*Lahmkhan* (shoemakers) 12.*Moonbede* (Musicians, Muslims are mostly related to this class.)

Inheritance

Buddhists give the inheritance to elder son only and if there is no son it automatically goes to the elder daughter provided she does not go to her husband's house. Childless people adopt anyone from their relatives, or with the consent of relatives they can adopt any child who is legally considered the owner of the inheritance.

If widow will stay in her died husband's home she also can get inheritance .Anyone who changes his religion also gets it, though some people demand restrictions now.

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The Muslims of Kashmir have a historical record of treating non-Muslims in an honorable way and friendlier manner. The respect shown for the sentiments of the non-Muslims has been according to the best Islamic traditions, whereas political confusion in the time of Mr. Bazaaz created critical problems of hatred and discrimination and later gave rise to political opportunism. Several times in Anantnag Islamabad and Polwama, the hirelings of the political opportunists desecrated the places of worship of Kashmiri Pundits, burnet temples and stole the idols during or before an election campaign and through their nefarious propaganda blamed it on the Islam liking people But the Hindu brethren in their statements and speeches refuted the charge and disclosed the fact unanimously that it were the peace-loving Muslims who during the days of rancor and vandalism, came to the rescue of Hindu families particularly to save the honor of their women. It were the Muslims who worked day and night for the safeguard of Hindu minority .They protected their land, houses and other kinds of property. Hindus acknowledge the realty that the common Muslim workers jeopardized their own lives for the safety of their honor and dignity.

Sikhs

Sikhism was founded by Guru Nanak (1469-1539) in the Punjab area of India. Sikhs do not worship Idols and believe in one God, The Creator.

Present Sikh generation of Kashmir is much changed according to the statements of the authors I am quoting here. It goes to their credit that they have not left Kais, Kanga, Kirpan, Kadha and Kacha which according to them are their religious identification. A good number of them use alcohol but no Sikh takes Tobacco or cigarette. Their women mostly wear a good slacked dress and do not like to put-on tight cloths. Sikhs of Kashmir go to the Gurudwars daily and offer worship according to the teachings of Gurus. Their worship places are neat and clean and decorated with their religious demands.

Sikhs of today are hardworking people and believe in diligence. They are convicted and devoted the Golden Temple of Amritsar and obey the orders of their religious leaders and preachers. They demonstrate sincerity, loyalty and respect to the Granth Sahib which is their most sacred religious Book.

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Sikhs of Kashmir enjoy the neighborhood of both Hindus and Muslims and have friendly relations with the inhabitants of the State.

Walter. R. Lawrence in his famous history –The Valley of Kashmir –mentions that:

> The Sikhs of Kashmir are few in number, and some doubt exists as to how they established in the Valley. Most people say that they came into Kashmir with the lieutenants of Ranjit Singh, but some state that there were Punjabi Brahmans already established in the country, and, that they embraced Sikhism when the Valley passed into the hands of Ranjit Singh. The Sikhs in Trahal assert that they came to Kashmir in the time of puthans and they talk of a street in Kabul known as the Sheikh Mullah, so called by reason of its being occupied by converted Sikhs and Pundits taken away by force from the Dachanpara Tehsil. In the history of Suraj Parkash it is stated that there were Sikhs in Kashmir when Har-Goband was Guru, and this would show that Sikh religion existed in Kashmir as far back as the time of Jahangir. Whatever their origin they are not progressive people, and their places of religion show that there is neither money nor zeal among the Sikhs of Kashmir. The Dharamsala of Guru Har Gobind, near Hari-parbat, is in a ruined condition.

Lawrence also states that:

> The Sikhs live by cultivation or service. They have few qualities which one associates with the Sikhs of the Punjab, and are neither brave nor brawny'.

Lawrence in his foot note discloses that:

> 'since writing the above I am glad to say that the Sikhs of Kashmir have taken up the question of their religious houses and endowments in a very practical manner, and considerable subscriptions have been raised'.

Sikhs, as Premnath Bazaar writes:

> 'are a small community and most of them have been imported in the days of Sikhs and the early period of Dogra rule to maintain order in the disturbed condition

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Marriage

Buddhists do not marry with those who are their relatives from their parents up to 7th ancestry. People of high dignity take it up to the 5th generation while rulers are allowed to come more down. After marriage when a girl goes to her husband's home is called Pagma, and man who after marriage stays at his in-laws house is called Maqpa and marriage customs are settled by astronomers . Choice of the boy and girl is essential. After acceptance the bridegroom along with his relatives, goes to the house of bride .They take the verities of food and handover to the parents of bride who cook it and all eat together in her house. The food is brought according to the demand of bride's father and the list of dowry is written and handed over to the bridegroom. (Some customs of marriage are the same as of Muslims and Hindus prevailing in the state of Jammu and Kashmir)

Stealth marriage is more popular among the Buddhists of Ladakh. Both boy and girl of matured age decide their marriage themselves, and if the father of the girl does not agree with marriage, the couple does not inform him and any favorable relative takes the girl secretly to the boy's home. All the formalities including the 'yes' of girl's parents is made possible. Some times such marriage becomes bone of content but at last the parents of the bride agree to the marriage because the situation does not allow them to refuse.

Divorce

If the wife does not show a good conduct with her husband, he is competent to give divorce to his wife at any time. He has to pay 12 or 13 rupees, and handover 1 cow to his wife, and is bound to return every thing of the dowry, which the bride had brought from her parents. If the wife is not ready to live with her husband, she has to wait until the time her husband agrees to her demand of divorce. If he proves that his wife is not of a good character she has to pay 25 or 30 rupees and to handover one horse against the divorce of her husband. However,

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she is not bound to give anything from her dowry. In case of reconciliation, both can live together without performing any formality and without any payment. If they will again like to be separated there is no need of divorce because there is no rule of maintenance allowance and if the bridegroom is proved impotent the marriage will be considered incomplete. One can keep more wives at a time but not more than three, provided he is able for their maintenance. Muqpa, the husband who lives in the home of his wife, can use his right of husband ship upon the sisters of his wife and will be called joint husband of them. Like this, Yogma, the husband who takes his wife to his home, will also be considered the wife of her husband's brothers. More than three brothers do not participate in one wife and arrange another wife for youngsters. People, who have no son or daughter, can adopt any girl or boy and, as a tradition, only those boys and girls who cannot get share from the inheritance of parents prefer to be adopted.

Will, Gift and Endowment

There is no concept of will in Buddhists. Same is the case of gift; and endowment is made for Gompas rarely. No one is competent to divide his property and cannot give his inheritance as a gift or endow. However, he can give his earned property to his daughter, minor son or Gompa. He can, however, give a little part of his inheritance to charity with the consent of his real heirs. Anyone having no children can not endow his property to Gompa without the permission of his relatives. There is no evidence that any one has given property to Gompa by the willingness of his relatives.

Birth and death

On the birth of a child relatives come to congratulate and bring cooked food along with and distribute it among home members which continues up to the end of the one month, when a meeting is held where all the relatives and neighbors join and eat the cooked food they have brought with them again. Up to this last function, no one eats or takes any thing in the house of the newborn child. Rich people after six months or one year, hold a meeting where the

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relatives and neighbors attend and participate in the ceremonious feast prepared by the parents of the newcomer. They also present gifts and manage a show on this occasion. The name of the baby is proposed after one or two years without any formality. If the child has born in the house of a Raja, there is no restriction for eating and taking any thing.

On the death of a person the head Lama of the Gompa to whom the corpse was a follower during his life is informed and called. He puts-off the cloths of corpse and his knees and neck are tightened with each other, and is carried to the Gompa where Lama spells the religious formality including deciding the best date for his funeral procession from the astrologer. He fixes the date and dead body is taken to the home again for two weeks where Lamas, maximum 50 and minimum 5, start to read and recite the religious books .The feasts for Lamas are managed by the relatives of the corpse daily. All the relatives and neighbors gather on the day of funeral and under the leadership of Lama take the corpse to the funeral place in Palki reciting religious prayers, where the dead body is kept in the oven of fire to change it into ashes. Lamas are also burnt after their death but the Great Lamas are dried up with salt and preserved, and kept in a Gompa on the floor and covered by a statuette on and around it. Some times particular limbs of the Lamas are kept in the images. It is said that the heart of Lama Soliamnima is preserved in the image and kept in Gompa Rezoong in a glass-Elmira.

Christians:

Christian missionaries have started havoc in Kashmir after 1990 for converting Muslims and the reports were very heartrending. Actually this campaign started from the time of Emperor Akbar when a preacher of Portugal Father Jerome Xavier came along with him to Kashmir in 1597AD. Christian missionaries invested much during the Doograh Rule on opening schools and medical centers in Kashmir and got free atmosphere and easy facilities to spread missionary education through their institutions like Tyndale Biscoe- Mallinson and Burn hall. The land was leased to these schools in the city on nominal rent. Biscoe premises spread over 85 Kananls of land and were given on the rent

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of six thousand rupees per year. The Born Hal occupies 33 Kanals for 3242 rupees per year. The government policy towards expansion of such schools did not stop and inclination of public towards these schools encouraged the missionaries to open more schools. A Dutch missionary was in Kashmir for about 50 years and opened more schools. The association between Churches and Kashmir became a sentimental issue when some writers wrote in their books that Christ Jesus is buried in Kashmir -namely Rozabal Khanyar. This is a turisim- linked and sensitive issue reminded even by some historians. Background of the activities of the Christian missionaries can be understood also in this perspective in ashmir.

Children of Israel

In his book "Jesus in Heaven on Earth -1952.Kh Nazir Ahmed has described at length why he believes that the Kashmiris are the descendents of the lost ten tribes of Israel. Besides referring Mulla Ahmed he quotes many other historians. In 1820 A.D, Abdul Qader in '*Hashmat-e-Kashmir*' stated that the inhabitants of Kashmir are the children of Israel and that they had come from the holy land. He quotes:-

Jesus Christ in Kashmir?

One more story is published by Merzaie writers that Jesus Christ, after his execution was brought to the life again and migrated to Kashmir along with his mother Mary. When asked for their destiny they answered *Ka- Shamir* meaning high place in Hebrew language. Writers, as adorning, add that Mary died at a place in Pakistan called subsequently Marry after her name. It is also said that the travel of Christ is mentioned in some travelogue of China which discloses his visit to Tibet from Kashmir route and staying at Aishmuqam originally Isa-muqam.

A well-known writer of India Shams Naveed Osmani who is not a Merzaie, in his book- "*Agar ab bhi na jage too*" gives a detailed story as under:- (Brief translation)

> Different tales about the arrival of Jesus Christ to Kashmir are known in Kashmir and Ladakh. Russian and British researchers have also related it. We produce an article of Acharya Rejnesh published in a renounced Hindi Journal 'Kadmini' March 1873 with title –unknown life of Christ.

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India has many proofs to believe that Christ has stayed in a Buddha Mutth in Kashmir. It is common in Kashmir that Jesus was there and immersed in meditations. Then he appeared in Jerusalem in the age of 30 years.

One French author in his Book "The serpent of Paradise" writes 'no one knows where he lived? Legends say that he lived in Kashmir'.

Russian visitor Nicolas Ferwich, who visited India in 1882, went also to Ladakh where he faced a severe illness. He took shelter in a famous Hunoos Ghompa. During this illness, he studied teachings and travel details of Christ. Later he published the book. He mentions that Christ crossed the mountain passes and snowy paths and reached Pahalgam. He stayed here for a long time to care for his sheep and goats. He also found the traces of the lost tribes of Israelites here. It seems that after his stay the village was named Pahalgam, which means the village of shepherd in Kashmiri. When he left for Srinagar, he stayed at Ismkum, which later called Isa-muqam and consequently Aishmuqam. Christ also delivered his teachings here.

Shantikanj published one more article 'Christ in association with a Lama' in journal 'Kadmini' in 1978. He mentions-

The scholars have produced much research about 30 years of Christ. the Russian scholar Norowich traveled many countries in this connection and published the results in his book 'The unknown life of Christ' in 1889 saying that during his visit to Tibet he studied an ancient religious book written on palm leaf paper and kept in a Buddha temple Hanmoos. He also wrote that when I went in the Vihar Ghompha a Lama told me about a prophet whom he considered a form of Buddha. He told his name as Isa and admitted that Buddhists respect him and know little about this prophet; but the chief Lama has an ancient religious book 'Granth' having enough information about Christ. Norowich accessed to the chief Lama who permitted him to study the scripture and take its photos. The book has 14 chapters and 244 verses, which throw the light on Jesus

mentioning that 'the Christ came to India for meditations with a caravan of merchants who used to go India for trade via Sindh. Christ loved all and stayed in Jagannathpuri. When the priests of the temple saw him meeting the untouchables, they were displeased and left the temple. Christ lived here for 6 years and then left for Tibet via Nepal and spent some years in Hanmoos with a Lama'.

The Bible also mentioned in that when Christ was born in Bethlehem one scholar from the east came here to see him. Arthermul writes him a Buddha ascetic.

In his book 'the Christ in Kashmir' Aziaz Qureshi writes that a good number of Jews had settled in Kashmir in those days. Their traces can be still seen in Kashmir in Gujar community having the cultural features of the Jews. Their language is mixed with the Hebrew words, homes built as of Jews and their names also like with the names of Jews and Jesus Christ was himself from a Jewish family.

Daraey Sawami Ayengar in his book 'Long missing discoveries about Aryan' has given many photos as a proof. Bhovishapuran, Paasung 3 Adhpaiy 22,verses 21 to 26 relate the meeting of Christ with a Shakadesh at Himalia saying ' once Shakadesh went to Hoodesh. He saw a white dressed ascetic of brown color walking in the mountains. Shakadesh wanted the introduction of the saint who in reply told that 'my name is Christ and I have born from a virgin mother and have come to a strange country. People say me Messiah'.

According to some historians the Prophet Solomon along his three prominent followers, Hashak, Kanshak and Zashak, visited Kashmir and made it a model of peace and harmony. These three princes ruled this land more than forty years.One thing is clear that prophet Solomon AS was bestowed the control and command upon jinni and other creatures of the world.

The Kashmiris have read many fictitious tales about the Israelites for their travels to Kashmir. This information has been taken from the Article 'Sufism and Shrines in Kashmir' by California Houseboats Srinagar circulated through website)

It is said that the Rozabal Tomb of Khanyar has been built around 89 AD. The tomb was first mentioned in

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documents from 112 AD which states that a protective building had been constructed over the crypt. The tomb is said to have been tended by an Israelite looking family, in an unbroken line throughout the centuries. In 1766, the keepers of the Tomb were issued a charter, which was officially confirming the importance of the sacred site. The words in the decree issued by the grand Mufti Rahman Mir were "there lies Yuz Asaf, who rebuilt the Tomb of Solomon at the time of King Goppadatta , and who came as a prophet to Kashmir. He ministered to the people and declared the unity with God and was Lawgiver to the people. Since then his tomb has been honored by Kings, State officials, high dignitaries and common folk." Many people believe Yaz Asaf is the Islamic name for Jesus. Many ancient literary works in Kashmir testify to the fact that Yuz Asaf and

Jesus are the same persons. One old manuscript describes the shrine as the grave of Issa Rohullah, -Jesus the Sprit of God -. Israelites call this Tomb 'the tomb of Hazrat-e-Issa sahib. But according to the Quran and Muslims it is not believed so. Prophet Jesus is not buried there for sure. Therefore this is a very confused place as to who is buried there."

In 2000 Rozabal became once again the main focus of New Yark based writer Suzanne Olsson who wanted exhumation of the remains for DNA sampling , carbon dating and possible shifting to US. Claiming to be the 59th descendent of Jesus, Olsson said the Christ survived in France for 30 years and fathered two sons and a daughter with Mary Magdalene. As the American insisted that she would require something for DNA sampling, shrine custodian Mohammad Amin Ringshawl got the shrine padlocked and even registered an FIR and with the cancellation of her Visa.

A Film "The Aquarius Gospel" was also directed by Hollywood director Drew Heriot to trace Jesus's last years between 12 and 30 in Kashmir and other places in East as if he lad taken the Silk route during his journey to Kashmir.

Bible was translated into Kashmir for the Bible Society of India by one Pradhuman K Joseph Dhar who was a Kashmiri Pundit converted in 1984.

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The Christian community in Kashmir has remained a negligible minority and was found only around the churches and in some tourist huts and house boats in the Valley. In 1961, the first post-partition headcount there were only 2848 Christians. In 1971, the number was 7182 and in 1981 only 8481.

Christian missionaries had once worked in the schedule castes of Jammu and had good results but in 2001, for the fist time they were scattered beyond the cities. In Islamabad, for instance, their population surged from 36 to 290, in Polwama from Zero to 625, in Baramullah from 106 to 527, in Kapwaraa from 19 to 545, in Punch from 48 to 238, and in Srinagar from 209 to 1529 with highest literary rate of 74.8 percent. The community has a massive growth despite having mare 595 sex ratio amongst adults and 834 in children.

The growth, however, exhibited an interesting trend. In 10 districts of Kashmir there were 3757 Christians but only 480 females which indicated that most of the males were converted to the faith. In Badgam where 178 Christians lived six were females. In Kapwara they had 11 females for 534 males and in Srinagar 151 females for 1592 males. .in Kargil there were 71 Christians but had only one female. The official reports said that more than 10000 people had converted to Christian faith in Kashmir since 1990. There were more converts in a good number but might have left undocumented. Figures had been taken from the Report of Abdul Wajid who had collected them from UK based Christian organization 'Asia link' and circulated through website. Sunday Express confirmed that conversion had taken place across the valley.At least a dozen.

Christian missionaries and churches based in US, Germany, the Netherlands and Switzerland sent evangelists to the valley and punched in money through intermediates based in New Delhi. The native Christians were increasingly getting vocal against the outsiders. A native protestant pastor Leslie Richards said that 'this type of conversion assent good for local Christians who shared a cordial relationship with Muslims here for centuries , the conversions they are doing are Biblically wrong. There are umpteen cares in which one person has been baptized thrice within a few months. These so-called evangelists have setup business in the

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garb of church and social work. The converts do it for monitory reasons and the people who convert them too do it for the same reason". 'Christianity Today', a magazine, put the number of the Kashmiri Muslims who recently converted to Christianity at thousands. The estimates pieced together by the evangelists here say the number of converts to Christianity touch 12000 in the valley. The founder of 'Agape Mission' pastor Neethi Rajan, a Hindu convert from Chinai, claimed that 'God spoke me clearly and asked me to go to Kashmir. As long as the people are not exploited, spreading the message of Christ is not wrong. Thousands of people have accepted Jesus as their savior and many more are showing interest across Kashmir. There is nothing wrong in preaching the Gospel. Friends help me; I am linked with the 'Assemblies of God' a US based mission. These missionaries claimed that they were engaged in social work but witnesses confirmed their involvement in conversions across the valley. among the churches and missions that setup bases were US based 'Germen Town Baptist', US based 'Frontiers', a mission with a avowed aim to reproduce churches among un reached Muslim people and 'Assemblies of God' they funded around a dozen churches and missions in Kashmir. Missions and church organizations like 'Call of Hope' 'Overseas Social Service', 'The Campus Crusade for Christ', 'National Missionary Intelligencer Outreach of India', 'Cooperative Outreach of India(COI)', etc worked or encouraged the missionaries to convert non-Christians in the valley.

Research sometimes does not stand as a fact. Most of the Historians collect the information according to their choice and taste.. Different stories have been put here to analyze and investigate the opinions. Historical authenticity must have reliable proofs which are not fully available in the above stories. We conclude mentioning that any information relating to such historical issues which does not support the facts mentioned in the holy Quraan and Sunnah cannot be accepted by any Muslim. According to the revelation of the Quraan Jesus Christ was son of Virgin Mary (Maryam) and was lifted up to the sky by almighty God after Jews tried to crucify him.

Struggle for the Revival

Birth of Yuraj Karan Singh

Maharaja Hari Singh had no male issue from his three wives, and his forth wife Tara Devi, who was not a princes and belonged to a poor village family gave birth to Yuraj Karan Singh in France on 9 March 1931. So 10, 11, 12 March were declared as the Public holidays in the state and killing of any animal including fishing was announced prohibited during these three days. People of Kashmir overall joined the preparations to welcome the Heir of Maharaja's throne.

In December 1930, the All Kashmir Muslim Conference, founded few years back, had Annual Session in Lahore attended by some members of Youngmen's Muslim Association Jammu also who on their return to State, embarked upon a campaign against Maharaja's government. This exited the Muslim residents of Jammu city and adjoining villages. Meanwhile, a communal incident, pertaining to the disrespect shown to the Holey Quran by a police constable, mixed the more fuel to the sentiments of angry youth and turned into an agitation in the state. Everyone was moved on this occasion.

'According to the author of "Jammu and Kashmir Conflict" M.A, Bhat : 'At Jammu the Dogra Darbar functionaries prevented the Muslims from offering Friday prayers. The pages of Holy Quraan were found discarded in a latrine in Central Jail of Jammu. At about the same time a mosque was demolished by Hindus at Riasi, under encouragement and active support from government functionaries. The final below to Muslim honour and sentiments came on 29 April 1931 (corresponding to 10 Zulhaj 1349) when an empty-headed Sub-inspector of police interrupted the Imam during his let Khutba (sermon). He accused the Imam of treason as the Imam was delivering a lecture on Moses-Pharaoh Quranic anecdote. The Imam, an innocent gentle fellow, who never intended to offend the Dograh Sarkar, was stunned to silence as was the whole congregation of the faithful listening to the Khutbah. After some whiles of utter calm, Ghulam Abbbas Chowdhry and some youth belonging to Young Men's Muslim Association Jammu, Khan himself including, rose up and raised sky-tearing slogans against

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this undue and unprovoked interference in religious matter by a government functionary.'

Kashmir

Abdul Qadeer, A cook by profession, working with a European visitor, joined the congregation at the Khanqah-e-Moala and delivered a speech on the pulpit on 21 June 1931. He was arrested and the case was held in the central jail on 13 July 1931. Thousands of people marched peacefully towards the Jail to demand the release of Abdul Qadeer. The crowed, which could have been responded mildly, was halted toughly by the police and attacked by Armed forces ruthlessly leaving 21 persons martyred and many injured by the brutal firing. This was the beginning of the Freedom struggle of Kashmiris against Dograh Rule.

The "Reading Room" was representing Kashmir and *Mir-wa-iz* Moulana Yousf Shah, Sheikh Mohammad Abdullah, Abdul Rahim, Ghulam Nabi Ghilkar, Molvi Abdullah Vakil and others were its top leaders.

"Young Men's Muslim Association" was the creation of the misrule of Dogra Government. The Young Men's Muslim Association, actually established in 1909, but disbanded after sometime, was reorganized in 1922 under the leadership of Chowdhry Abbas Khan, of Jammu. Mistari Yaqub Ali, Sardar Gowhar Rahman and Sheikh Abdul Hamid were its prominent members, workers and leaders.

Muslims who were present in the prayers joined the processions, protested outside the mosque, and those who were not in the prayers came out. Chowdhry Abbas led the crowed, which raised the slogans throughout the roads and streets protesting against deliberate interference of the police and demanding the punishment of culprits involved in the insult of the religious matters.

Young Men's Muslim Association arranged the posters printed from Punjab and distributed them among the people. Some posters were sent to Srinagar and while pasting them the person in charge was caught by police. The people gathered and got him released. The procession marched towards the Jamia Masjid headed by Molvi Abdul Rahim and Ghulam Nabi Ghilkar, both Qadianis. Moulana Yousf Shah, Sheikh Mohammad Abdullah and others addressed the crowed at Jamia Masjid and Sheikh Sahib, who

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was an Aligarian and had a sweet and attractive voice for reciting Quran, impressed the people present in the procession. Molvi Yousf Shah introduced Sheikh Abdullah as the leader of the people and titled him as Sher-i- Kashmir, who, did not care for his job and left it or was dismissed from his service for the involvement in the Movement launched by the people against the tyranny of the Maharajah's rule.

Maharaja Hari Singh reached Srinagar on 3rd May 1931, where new child was named Yuraj Karan Singh Bahadur in a grand function on 8 May Friday.

The Pulpit of Jamia Masjid

In spite of the several hindrances from the government, the pulpit of the Jamia Masjid became the centre of the political activities. Touching the extraordinary influence, the movement was strictly watched by the Government and leaders were snubbed to face the sever consequences and ordered to not use the mosques for the political motives. However, the leaders ignored the threat and continued to assemble at Jamia Masjid on Jumma prayers. It refreshed the movement as well as the leaders, and Sheikh Mohammad Abdullah became the symbol of the hope. People of the land, seeing or unseeingly became enamored of Sher-i-kashmir.

Role of Merzaies

It has already been mentioned that the struggle against tyranny was witnessed and observed by the different political, social and religious groups in the neighboring states. Particularly by the groups of Punjab and some of them were sincere to support the cause of Kashmiris, while others like Merzais were ambushing to indulge in the movement to make their influence effective so that the state come in their ideological clutches. Merzaiyat or Ahmadiyat got birth from the lap of British Empire in the shape of Ghulam Ahmed Qadiyani to sow the seeds of dissention among the Muslims so that they must not be united under the banner of Islam. Merza Ghulam Ahmed Qadiani introduced Ahmadi faith in 1880 when Merza announced himself as the prophet of God rejecting Mohammad PBUH as the last and final messenger of Allah. A.H. Bhat in his book writes that 'to jump in to the fray and seize the opportunity to spread their influence had been the motives of the Ahmedies of Punjab , who were, at that time, an affluent class of

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people, resourceful, zealous to extend their activities beyond the Punjab and bring more and more people under their influence. The Valley of Kashmir was foremost on their agenda. They wanted to exploit the poverty and lack of education among the Kashmiri Muslim and enjoyed British patronage".

Abdul Qadeer Khan

Maharaja's government decided to see the grievances and invited the representatives of the both the groups of Jammu and Kashmir. Jammu delegation was led by Chowdhery Abbas and for Kashmir, people gathered at Khanqah-e-Moalla to take the mandate for the representatives on 21 June 1931. This was presided over by Mirwaiz Moulana Yosuf and Mirwaiz Ahmadullah Hamdani. Shekh Mohammad Abdullah, Sadud-din Shawl, Aga Syed Husain Jalali, Munshi Shahab-ud-din and Ghulam Mohammad Ashaie were nominated for the delegation. The conclusion of the meeting was very surprising when an un-known person Abdul Qadeer Khan appeared on the pulpit. His fiery speech against the Dograh rule drew the attention of the people. He was arrested and produced before session Judge's court on 25 June 1931. 6 July was final for trail. People gathered in thousands, which compelled the government to shift the hearing of the trail to central jail, which is situated near the Koh-i-Maran where because of the famous shrine of Sheikh Hamza Makhdum, people always come and go in hundreds. The people reached the compound of the central jail on 13 July which was the date of hearing of the Qadeer Khan's case. The decision was declared and five years sentence of imprisonment was give to him. People became very furious people demanded peacefully the release of Qadeer Khan. According to the author of "Jammu and Kashmir conflict" 'British and Ahmadi agent would also have snaked in to the crowed to play the game'. With the result, a conflict was created and peaceful gathering was changed into a bleeding situation by the armed forces killing 22 innocent Kashmiris.

Massacre of 13 July

Molvi Abdullah Wakil, Peer Qamar-ud-din and Ghulam Mohammad were pleading the case .as soon as they reached the compound of the Central Jail, people gathered around them. Session Judge Kishanlal Kichloo also entered the jail but more than two

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hundred people also entered the barrier along with him. The judge advised Molvi Abdullah vakil to advise the people not to enter the gate. Some agreed to the advice and for performing the prayers they started to leave peacefully for making the Wazoo. Some people were persistent to listen the minutes of the case. In spite of objections, some people were allowed to observe the proceedings. Meanwhile, the governor of Kashmir Roy Zada Trelokchand, appeared and ordered the police to push the public back from the gate of the jail. Some persons requested him for entering into the premises of the proceedings but the governor took it against his dignity and ordered the police to arrest them. The police began to arrest the people who created a perplexity, they started shouting the slogans, and the governor ordered to open fire and 17 men died before the eyes at the spot leaving five critically injured who did not get any medical aid and died immediately. Dozens were wounded. People came in ecstasy, rushed towards the barracks of the police, and set them on fire. Both, martyrs and injured men were taken on shoulders in a procession. The people of the city closed the shops, joined the procession and marched towards the Jamia Masjid. The crowed was very huge and Jamia Masjid including its compound was full of mourners. According to Shabnam Qayum's 'Siyasi Inqlab' the organizers started to shift the injured persons to Mahrajgunj where the Khatri shopkeepers hesitated to close the shops ; the mob raided some shops and threw out the goods and also looted it. Some Hindus were beaten for they had jested upon the procession. After reaching Zainakadal, the police began to arrest the Muslims in exchange, and to recover the property snatched during the plunder the police also removed the havings of the innocent people and humiliated the women during the search operation.

Khuaja Ghulam Mohammad Ashaie, Mirwaiz Mohammad Yousf Shah and Sad-ud-din Shawal were present at the Jamia Masjid and busy to keep the mob in control, Sheikh Mohamed Abdullah reached the spot and was petrified after seeing the breast-beating of the relatives of the Martyrs. During his inspection a martyr who was still in agonies of death addressed him saying 'Sheikh Sahib, we performed our duty, now it is your responsibility to perform your duty" after it he took his last gasp.

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The situation was very tense. The leaders and the workers were watching the martyrs so that the police may not take the corps. Volunteers were posted on the all doors of the Jamia Masjid. The police officer Thakur Kartar Singh was moving about outside the mosque with his subordinates. It was a terrible night for all the citizens and none of them did eat anything. The Dograh army encircled the mosque early in the morning in the command of an English Brigadier Sidarland. S.P Gopal Thama had also come along with him with the warrants of arrest for several politicians. After arrest of Sheikh Mohammad Abdullah, Ghulam Nabi Gilkar and Molvi Abdul Rahim were taken to Badamibag cantonment. Sufi Mohammad Akbar, Chowdhri Ghulam Abbas, Mistari Yaqub Ali and Gowhar Rahman were also arrested during the same night. Ghulam Ahmed Ashaie, Moulana Mohammad Yousf Shah, Sad-ud-din Shawl, Noor-ud-din Naqashbandi, M.A, Sabir,Abdul Ghani Delnah, Ali Mohammad Bookseller and other leaders arranged the obsequies of the martyrs. Molve Yousf Shah gave verdict that the martyrs should be buried like the martyrs of the fight of Ohad. The martyrs were taken to Khanqahah-e-Naqashband in a procession and were buried in the bloom of the shouting like, Nara-e-Takbir-Allah-o-Akbar- Islam Zindahbad -Shohda-e-Kashmir zindabad etc.

Kashmir martyrs day

The city had also seen a communal hatred and Hindus and Muslims were hesitating to go to each other's areas. The flames of revolt were felt everywhere in Srinagar and in adjacent areas of the city. The news, any how, spread in the whole Valley and people started to come in the streets for struggle. Neighboring countries also came to know about the abnormal situation of the valley .The government began to release the prisoners. 13th of august was declared as the 'Kashmir Day' in the memory of the martyrs of July 1931.

It was a Memorial Day for Kashmir. A women mourner's procession was held at the Graveyard of Khanqah-e-Naqashband. Sheikh Mohammad Abdullah., Chowdheri Abbas and Mistari Yaqub addressed the gatherings. One more gathering was held at Jamia Masjid were Sheikh Abdullah paid homage to the martyrs. All the relatives, especially the children of the martyrs had joined the meeting and were brought on the stage and introduced to the public.

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The bloodstained cloths of the martyrs were waved on the platform, which changed the crowed in tears and lamentation.

Processions again

Sheikh Mohammad Abdullah was again arrested along with his some friends on 21 September 1931. More than 25 thousand people gathered at Jamia Masjid and protested against the arrest. The police raided on the protesters, four persons were martyred, 19 seriously injured. Processions were held in different areas of the city, and the police at Basantbag killed three persons. Both Muslims and Non-Muslims observed a strike throughout the city against this brutality.

Bleeding situation

The news of bleeding situation of Kashmir spread out of the State and in the countries like England and Africa. The Press was divided into tow opinions.

Muslim Press stressed upon the national and international powers to stop the tyrant hands of Dograh Shahi, while the Hindu Press advised the Dograh rulers to control the tumult Muslims with harshness. This expression of views exposed the behavior of newspapers. 'Inqlab'-'Mazlum Kashmir' and 'Zamnidar' were supporting the Muslims and 'Milap' and 'Partap' were encouraging the Hindus and Dograh rulers.

The Ahrar Party

The Aharar party also played a historical rule in this struggle and was contrary to Merzaie interference. After resigning from the president ship of Kashmir Committee, Alamah Iqbal handed over all the responsibility to Majlis-e-Ahrar on 3 August 1931. The Working Committee of Majlis-e-Ahrar held its meeting on 18 August and resolved that:

> ' Majilis-e-Ahrar does not see the Kashmir agitation with the Hindu Muslim angle, and thinks that the condition of Muslims and laborers of Kashmir is much miserable and pitiable than that of the laborers and peasants of India. The Mujlis invites all the non-Muslim parties for the united action and will accept their help gladly who will extend their hands to support the oppressed Kashmiri. Mujlis-e-Ahrar does not want to dethrone the Maharaja and establish Muslim rule in

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Kashmir and such all allegations are based on naughtiness. Mujlis is not ready to invite British interference and thinks that this government is itself responsible to involve the Kashmiris in this trouble. Ahrar will help the Kashmir government peacefully on the humanitarian ground to face the present situation. For the practical initiative, Mujlis-e-Ahrar nominates Moulana Azhar Ali Mazhar as the leader of the delegation to go Srinagar and listen complaints and the grievances of Muslims, investigates the causes of the riots, and will explore the means and sources that will be necessary to rectify the situation of Kashmir. The Mujlis also declared dates from 19 to 25 August as 'Kashmir Week'.

Investigation Committee

Prime Minster of Kashmir, on the other hand, announced that the government of Kashmir has framed an Investigation Committee so that it cannot allow any outsider to indulge in the matters of the state. As reaction a protest meeting was held on 8 August near Delhi Gate against it, which was presided by Afzal Haque. A great meeting was also held in Lahore on 14 August under the president ship of Allamah Dr Iqbal, who declared the statement of Prime Minister of Kashmir as an insult and demanded that Majlis-e-Ahrar must take the Kashmir problem in its hands to answer the challenge of Kashmir government. Majlis-e- Ahrar observed a Salvation Day (Yaum-e-Doaa) on 31 August throughout the country and while appealing the Muslims stressed that the Movement must be kept far from any violence; no non-Muslim must be teased and no Muslim must speak aggressively against his opponents which can damage the Movement. On 3 September Moulana Azhar Ali Mazhar with his delegation, and Governor of Jammu met at Syalkot where the Mujlis delegation was permitted to go to Srinagar provided it will enter as the gusts of the government arranging no procession and investigate the matters impartially.

In spite of being the state guests, the Members of Ahrar Delegation in its statement of 3 October 1931 announced that the cruelty of the government of Kashmir has become intolerable for the Kashmir. Members of the delegation of Mujlis who had gone to

Kashmir for free probe and has returned now, is initiating a Civil Disobedience Movement against the increasing tyranny.

Civil Disobedience

Mujlis-e–Ahrar announced that Muzhr Ali Azhar will be the first dictator of this Movement and will be competent for choosing his successor after his arrest. Along with 113 persons, he left for entering Kashmir via Suchitgadh road and was arrested. Sheikh Illahi Bakhish who was leading the group of volunteers from Chinuut was martyred. 8o prominent personalities including Syed Atta-ullah Shah Bukhari, Chowdhri Fazal Haque, Moulana Habib-ur-Rahaman, Moulana Azhar Ali Muzhar, Molvi Obaidullah Sindhi, Syed Jamaat Alli Shah, Moulana Zafar Ali Khan, Moulana Hasrat Mohaani, Sardar Gowhar Rahman and Allah Rakha Sagar were among the top participants of the Caravan.

The Governor General of India issued an ordinance on 14 November ordering to detain the caravan of Mujlis-e-Ahrar. During the Civil Disobedience, 36 thousand people were arrested and 25 men, including a 6-month's baby in his mother's lap, were brutally martyred. Arrested people faced severe torture in the jails. After one month's 25 thousand Ahrar workers gathered at Siyalkot to observe Siyalkot Day as its inhabitants, including men, women and children, displayed a historical role of political sympathy with Kashmiris. The State Government felt nervous, and decided to invite the Ahrar leadership on the negotiation table. The President of Jamiat-e-Ulama-e-Hind Moulana Mufti Kifayatullah and Moulana Mohammad Sayeed were nominated as the mediators. But in spite of the correspondence with concerned authorities like Prime Minster of Kashmir Hari Kishan Koul and Prime Minister of Punjab Sir Skendat Hayat Khan and others no fruitful result came out, and Mufti Kifayatulla declared his withdrawal from mediation on 20 January 1932. Actually, Mujlis-e-Ahrar was a faction of Congress, which had separated from it to support the Kashmiris, but to make it weak and watch its activities, Congress installed its loyal persons in it to play a double role. Sir Skendar Hayat also adopted the same way and did not like to give the credit to Mujlis-e-Ahrar. After the failure of the mediation, Mujlis focused absolutely on the Kashmir Movement and involved thousands of women volunteers. 45 thousand and five hundred workers took part in the Disobedience

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Movement from October 1931 up to June 1932. Unfortunately leaders of Kashmir became prey of the disunity as the Qadyani elements were working behind the scene with their material sources; Congress used its influence to divide the leadership of Kashmir. With the result, the Mujlis could not achieve its target.

Choudrhi Abbas Khan, in his autography '*Kashmakash*', admits that:

> "Some youth were supporters of Mujlis-e-Ahrar and pressurized the Muslim Association that Muslims of the state must work with the help of Ahrar". He however accepts that "the Muslims of Kashmir had hard differences with the venerable leaders of Ahrar and in spite of our acute dissent they started Civil Disobedience Movement in such circumstances which were not favorable for the political activities launched by Muslims of the state. India and Muslims of the state were waiting for the decisions of the Commission and any unconstitutional action was considered subversive step and against the national interest by every reasonable person. The affairs of Muslim association, in my absence, were in the hands of Saghar, who for the reaction of Ahrar Party joined the Civil Disobedience Movement personally and was arrested along with 50 youth." (Translated)

Choudhri Abbas also confirms that:

> The foundations of Kashmir Freedom struggle were actually based on Islamic Movement, and with the regard that the non-Muslims being a small minority and dominating every sphere of life, was communal too.
>
> The non-Muslims from the beginning up to this time never participated in the movement. The slogan of the Muslims was purely Islamic and we introduced this movement with the name and means of Islam before the world and became desirous to seek help from the Muslims of Punjab. Mentally and religiously paralyzed, the Muslim of Kashmir was entirely unrelated with the Islamic fraternity. However, the Indian Muslim had passed

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through several hazardous and admonitory national misfortunes and political difficulties, which had made him conscious, and in spite of the vicissitudes of fortune, he was aware of the golden principle that Muslim unity and Islamic goodwill has made all the Muslims brothers. He was himself hapless but this haplessness had still a state of inattentiveness. He too was a salve but with this not all his weakness and helplessness was a hindrance in his way to collide with the despotic and tyrannical power for the religion and nation. (Translated)

Tussle

The tussle of the Kashmiri leaders made the Mujlis-e-Ahrar isolate and its historical sacrifice was squandered. The observers have mentioned without any hesitation that the reasons of the disunity of the Kshmiri leaders was the greed of Money offered by *Merzayees*, Mujlis *Ahrar*, Congress and Muslim league covertly and overtly. Some Kshmiri leaders thought the distribution of the offer imbalanced, some rejected the *Merzayees* offer and interference, and some did not like to come under the influence of *Ahrar*. With the result, the reciprocal rivalry and hatred helped the agencies who were already in ambush.

Memorandum

On the other hand, Reading Room leaders prepared a Memorandum under the guidance of Ghulam Ahmed Ashaie, Molvi Abdullah Vakil, Munshi Shahb-ud-din, Moulana Yousf Shah and Sheikh Mohammad Abdullah and raised the following demands:

1. To investigate the complaints of the peasants against officers of revenue, police and forest.
2. To form an impartial investigating commission against the police officers involved in the riots.
3. To punish the officers if found guilty of indulging in religious matters.
4. To release the prisoners and reinstate them on their posts,
5. Allow freedom of press and speech,
6. Announcement of freedom of religion; restoration of confiscated property including Mosques and Graveyards,
7. Allotment of 70% jobs according to the population ratio,
8. Increase of 10% annual in appointments,

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9. Opening an Army college for Muslims,

10. Announcement of Urdu language as medium of education instead of Hindi,

11. Appointment of Muslim Ministers according to the population ratio,

12. 5 years duration for ministers provided there would be no opposition for 70 % for legislator.

13. Respect of public opinion.

14. Execution of legislative Assembly

15. Imposition of Maharaja's ordinance only on unavoidable occasions

16. 70% members elected and 30% nominated.

17. Right of vote to everyone

18. Prevention of bribe,

19. Recovery of revenues according to the method of Punjab,

20. Deduction of fees for grasslands,

21. No tax on exporting goods

22. Freedom of speech on religious platform,

Glancy Commission

In spite of the objections from some members, the memorandum, however, was submitted to Maharaja who promised to consider it with full sympathy. To save himself from any more disrepute the Maharaja appointed Sir Bardur Dalal, the Chief Secretary of the state, as the head of the Investigating Commission. He was assigned to prepare a report of the incidents of 13 July's firing but Muslim leaders categorically refused to give any support to the commission saying that a person who is the employee of the government can not be hoped to work impartially in the investigation. Moulana Mohammad Yousf Shah, who was also nominated as a member of the Commission, refused to accept the assignment. With the result, no witness of any Muslim was offered to Dalal commission and Sir Burju submitted a self-made report to the government, which was shelved without any action. Services of Allamah Iqbal and Nawab Hamidullah Khan of Bhupal were also included to one more commission, and was finally in November 1931 Glancy was appointed as the head of this Commission comprising two Muslim and two non-Muslim members, Khaja

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Ghulam Ahmed Ashaie and Premnath Bazaz from Kashmir and Chowdhry Abbas and Louknath Sharma from Jammu. However, Louknath Mishra resigned soon. Premnath Bazaz, founder president of Hindu Yuvak Sabah, cooperated fully with the commission, which made him very popular among the Muslims but faced the rage of his community and was compelled to shift from his home and take shelter at the house of a Muslim at Aabiguzar Srinagar. He was also deposed from the president ship of Hindu Yuvak Sabah, a conservative Pundit Organization, and the post was assigned to Pandit Kashap Bandhu.

Betreand Galency was a senior English officer and Deputy Secretary in the English Political Deportment.

According to Mridu Rai:

> "The Glancy Commission Invited submission from all segments of the state's society. Importantly, the commission had not invited complaints from individuals but from the representatives of the only recognized entities in the state; its various religious communities. Sheikh Mohammad Abdullah appeared to be everywhere, and speaking for every class of Kashmiri Muslims in the months when the commission was gathering evidence. Two important recommendations made were to allow the formation of political parties and the publication of newspapers in the state. Sheikh Abdullah capitalized on the first by founding the All Jammu and Kashmir Muslim Conference in October 1932, and used this organization to reinforce the wide social base of support in the valley that he had begun to garner through his representative activities in presenting testimony before Glancy Commission."
>
> *(Hindu Rulers, Muslim Subjects)*

Commission of Maharaja

The Maharaja also appointed one more Commission under the leadership of an English officer Mr. Middleton on 5 December 1931. He was assigned to investigate the occurrences that took place during the arrest of political prisoners at Srinagar, Islamabad, Shopion and other places. Merza Mohammad Afzal Baig along with Ghulam Qader Ganderbali, Mohammad Yahya, Molvi Abdur-Rahim and Mohammad Yousf BA, where nominated to support

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the Commission during its investigation. 85 personalities put their statements before the commission during their presentation.

The investigation report that Middleton submitted to the government was made public in a very hopeless way, for the remarks passed in it were against the statements of the Muslim witnesses everywhere showing his mistrust in these statements. However, after the release of real report, the hopelessness was recompensed and Muslim leaders participated again in the Galency Commission enthusiastically. The renowned lawyers like Bashir Ahmed advocate, Chowdhry Asmatullah , Molvi Abdur Rahim Dard, Sofi Abdul Qadir Niyaz, Molvi Mohammad Ismaiel Ghaznavi , Syed Mirak Shah and Chowdhry Zahur Ahmed who were appointed by Kashmir Committee to plead the case worked with diligence and elegance.

Memorandum of Hindus

The charter of demands of Hindus prepared by Pundit Jialal Kilm, Pandit Kashmip Bandhu, Premnath Bazaz, Ramnath Shastry ,Louknath Sharma and Doctor Pushan, and submitted by Pundit Community, included the demands claiming that Khanqah-e-Moalla (according to them)was a temple so it should be returned to Hindus, and Idgah must be freed from the monopoly of Muslims and should be kept open and available to every community. Pundit Premnath Bazaz, however, relinquished from most demands and suffered the wrath of his community.

Recommendations of Galency

After his investigations, Galency submitted his findings on 22 March 1932. Recommendations were as under:

-Extension of primary education

-An increase of the Muslim teachers-

-Appointment of a special officer to supervise- education 0f Muslims of the state-

-Minimum qualification required appointment service not to be prescribed unnecessarily high

-Grant of property rights on all land in favour of the tillers -Abolition of - *begaar*-

-Freedom to practice religion of one's choice--

Restoration of mosques in government possession back to Muslims-

-Freedom of press on the lines existent in British India

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-Establishment of representative institutions--Establishment of industries by the state government to widen scope of employment--Abolition of grazing tax, Glancy also brought on record that:

"The Kashmiri Pundits and Buddhists have laid claim to a large number of buildings which, it is contended, were at one time temples and have now become Muslim places of worship. It is clearly impracticable to uphold claims of this nature. In countries such as Kashmir, where in the past mass conversion has occurred; it is only natural that a number of sacred buildings devoted to the observances of one particular faith should have converted to the use of another religion. Where such conversion has taken place and worship is still conducted, restoration of the community representing the original users is obviously out of the question. Nor is it within the bounds of practical politics to handover the whole *Shankeracharya (Takht-e-Suleman)* and *Hari Parbat* Hills to the Pundit Community: these areas have been extensively built over for a very considerable number of years.....and it is impossible to recommend the demolition of all houses, grave yards etc. which are at present situated in these localities."*(Hindu Rulers, Muslim Subjects by Mridu Rai)*

The Maharaja accepted the recommendations of Glancy Commission in April 1932AD and ordered to handover the *Dograh* government's occupied mosques, graveyards and other sacred places like Khanqah-e-Darashikoh, Shahi Masjid, Khanqah-e-Sokhtah, Khanqah-e-Shahidrah, Khanqah-e-Sufi Shah, Khahqah-e-Bulbul Shah, Ziyarat-e-Madin Sahib and Idgah, to the Muslims.

Roti Agitation

Muslims demonstrated their goodwill for the promise of implementations of the recommendations while the Pundits of Kashmir and Dograhs of Jammu did not digest them and Pundit Kashap Bandhu for spiting venom in his speech against the Glancy report at Shitalnath was arrested. The agitation of non-Muslims (named as Roti agitation) caused the communal disharmony at Srinagar, Islamabad and Matton while

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the Shias and Sunnis were seen united in the *Moharam* procession in the month of May. Hindu press also played a partial role and launched a campaign against Maharaja. In his way to Kashmir, staunch communalist Pundits blocked the road of Maharajah and demonstrated against him. They were lath charged and the police arrested 50 demonstrators including Ramnath Shastry.

Due to This abnormal and communal atmosphere a panic spread among the Muslim leaders, who after a meeting sent a Delegation to meet the Prime Minister Mr. Kaloon in this connection. he delegation comprised Mirwaiz Ahmadullah Hamdni, Syed Husain Jalali, Khaja Sad-ud-din Shawl,Khaja Ghulam Ahmed Ashaie etc. The Prime Minister assured the deputation that the recommendations of Glancy Report will be definitely implemented; and if and when, I shall feel that I can not help you, I will resign from my post. Meanwhile Sheikh Mohammad Abdullah was released on 6 June 1932 and rejoicings were observed in the city.

On the other side *Roti* agitation was spread up to the schools, colleges, offices, Mohalas, and agitators would shout slogans and compel shopkeepers to shut the doors of the shops. With the result, some students were arrested, and the demand for their release raised by Killam and Bandhu before Maharaja was not responded which made them hopeless.

In the month of September, the students of Islamia High School launched a campaign through out the city to make the people aware about cleanliness, some agitators stoned on the procession near Ganpatyar. The teachers restrained but at Habakadil, where Jialal Kilm, Kashap Bandhu and Ramnath Shastry were delivering loathsome speeches against Muslims, and as soon as the procession of the students reached here the communal riot flared up, and after the news spread in the vicinity, the riot also changed into clashes leaving 4,or 7 dead and hundreds wounded. Muslim citizens like police inspector Abdul Karim and Khawja Umar Bhat respectively protected Mr Jialal Kilm and Kashap Bandhu. In this tense atmosphere, according to Shabnam Qayum, daughter of a merchant Goband Ram died after an illness and none came to help him in her burial and the corpse remained at his home for several days. When the Muslim leaders heard about this heartrending happening, a group of them, both Hindus and

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Muslims, headed by Sheikh Mohammad Abdullah arrived and helped in the funeral of the corpse. Leaders also held a joint public meeting at Goalbaag and, in spite of one more riot communal goodwill was once again initiated. To strengthen thecommunal harmony, on the advice of Sir Mohammad Iqbal a representative Conference presided over by Sheikh Mohammad Abdullah was held on 25 October 1932 where Sheikh Mohammad Abdullah read out the messages of Dr Sir Mohammad Iqbal and Khawja Hassan Nizami. He also referred to the useful items of Glancy Commission and thanked the Maharaja for his sympathetic attitude.

Muslim Conference

All Jammu and Kashmir Muslim Conference was setup on 16 October 1932 at Shahi Masjid and its membership was kept open only for Muslims. The flag was green with white crescent with a star. The aim was to unite Muslims for their political rights and strive for the educational and economic uplift. It was not anti-Hindu, communal or anti-Maharaja. Its priority was to struggle for the rights grabbed by the government. Every Muslim of Kashmir enthusiastically welcomed the Muslim Conference. After an unexpected pungency between Sheikh Mohammad Abdullah and Jammu delegates Sheikh Mohammad Abdullah was elected as president and Chowdhri Ghulam Abbas as General Secretary. Jammu delegates were demanding that members should be taken from Jammu and Kashmir according to the ratio of 60 and 4o, which Sheikh Mohammad Abdullah did not accept. He Abdullah appealed to non-Muslims that the struggle is for the progress and prosperity of the homeland so they must cooperate with the Muslims without any fear and apprehension. Premnath Bazaz and Sardar Budh Singh, however, showed a respond for working with Muslims but the Hindu Press of India launched a campaign against Muslim Conference in such a tempo that Pundit Nahru immediately called Sheikh Mohammad Abdullah to Lahore where ,on behalf of Pundit Nahru, Saif-ud-din Kichloo delivered a letter of Jawahirlal Nahru to Sheikh Mohammad Abdullah advising 'that not Muslims only, non Muslims are also oppressed in Kashmir, so they should be also accommodated in the organization. A National leader does not see the people with religious angle', etc. Sheikh Mohammad Abdullah,

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through Mr. Kichloo, assured Pundit Nehru that non-Muslims would also be accommodated in the organization slowly so there is no need of any thoughtfulness.

After reaching direct from Lahore to Jammu, Sheikh Mohammad Abdullah presided over the Working Committee of Muslim Conference in December 1932. Meanwhile on the advice of Delhi Congress Committee, Jialal Kilm arranged a grand reception of Hindus which joined the reception given by Muslims to Sheikh Mohammad Abdullah on his arrival from Jammu to Kashmir in January 1933.

Intensions of the Hindu Community

Sheikh Mohammad Abdullah stressed upon Hindu, Muslim and Sikh unity in Kashmir and was framed a committee in the session of Working Committee in the month of March to make liaison with the representatives of non-Muslims. Ghulam Abbas Khan, Khawja Sad-ud-din Shawl, Aaga Syed Hussain Jalali, Molvi Abdullah vakil, Pir Hassam-ud-din Bandi, Munshi Abdul Aziz, Abdul Mjid Qureshi, Mian Ahmed Yar Khan, Khaja Ghulam Ahmed Bhat and Molvi Mohammad Hussain were nominated its members. Jialal Kilm and Ramnath Shastry, in this connection, contacted Sheikh Mohammad Abdullah on 11 March and asked him 'can we put this question before the delegation you have nominated for the liaison with the Hindu Community that till you will not change the name and banner of Muslim Conference we can not compromise with this organization'. The question was complicated so Sheikh Mohammad Abdullah had no answer but he understood the intensions of the Hindu Community.

***Sher-Bakra* conflicts**

This has already been mentioned in the above lines that during the support of Ahrar movement Kashmiri leaders were divided and the breach, with the passage of time, was widened .The Mirwaizin were divided and Sheikh Mohammad Abdullah along with his followers was trying to work under the shield of one Mirwaiz. This was an opportunity for the government to intervene and encourage this division of two Grand religious heads (Mirwaizin) by sealing the religious platforms and certifying the mini Mirwaiz (Hamdani) as the head priest of Khanqah. With the result, the clashes between Mirwaizin (Moulana Mohammad Yousf Shah and Moulana Hamdani) started

during the month of April 1933 and subsequently changed in to *Sher-Bakra* conflicts in which Sheikh Mohammad Abdullah was supported by mini Mirwaiz against Mirwaiz Yousf Shah and his supporters. Sheikh Mohammad Abdullah was alleged to have adopted the faith of Merzaies and Molvi Mohammad Yousf Shah for supporting the Dograh government. These conflicts, clashes and allegations continued for years and disintegrated the unity and integrity of the Muslims of Kashmir.

The foundation of Mujahid Masnzil was laid in November 1933.

Sir Iqbal's Mesages

Sir Mohammad Iqbal, as the president of Kashmir Committee, whose entry in Kashmir was banned in 1931, sent several important messages to the leaders to come close and work jointly for their cause, but when his advice did not bear any fruitful result, the situation compelled him to resign from the Kashmir Committee in June 1933.

Civil Disobedience Movement again

Civil Disobedience Movement was declared in such an atmosphere in 1933 when *Sher-bakra* clashes had spread throughout the state. Sheikh Mohammad Abdullah was arrested. People broke 144 and started to gather in every street of Srinagar. Processions of men and women became a daily routine where they would be caned, arrest and wounded. Bukhshi Ghulam Mohammad proposed a particular uniform for ten thousand volunteers that Ahrar leaders committed to offer. The meaning of Civil Disobedience Movement was to give mass arrest. Top influential persons throughout state, in cities, towns and villages were leading the general people. Silk factory workers observed strike and joined the movement. Majority of the workers were flogged. In June 1933, 24 dictators under the leadership of Sadur-ud- din Buch gave their arrest. Sadur-ud- din was later named *Mujahid*. Jammu also joined the Civil Disobedience Movement. Abdul Majid Qureshi and Mohammad Amin declared their support to the movement and were arrested. In spite of severe differences, Moulana Yousf Shah also organized a separate platoon of volunteers and named it Aazad Party. People were so emotional and enthusiastic that they would climb on their

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roofs during the night and shout slogans against the Dograh government. Abdul Khaliq Hajam, a common citizen was shot dead on his roof. Youths would wear coffins and come in the streets to shout slogans. This all was done during the day and night and the government would punish anyone according to its choice but people in reaction would tolerate any tyranny. Nithrsul, a British woman was expelled from Kashmir for she had shown sympathy with Muslims. A non Muslim Sheikh Moh-ud-din embraced Islam and joined the movement to get arrested. Hundred of workers and leaders, including Raja Akbar Khan, Merza Afzal Baig, Ghulam Mohi-ud-din Qarah, Moulana Sayeed Masudi, Peer Mohammad Maqbul, Mohammad Auyob Sabr, Bukhshi Ghulam Mohammad, Rashid Bukhshi, Molvi Ahmadullah Hamdani, Sulah Ghalah Dar, Syed Mubarak Shah Indrabi,Abdul Ghafar Chapri, Jail Baba, Aagha Murtaza, Mufti Zia-ud-din, Mir Maqbul Gilani, Khaja Sanaullah, Mufti Jalal-ud-din, Pir Mohammad Afzal, Hasam-ud-din Bandi, Ghulam Rasool Aarif, Aziz Kashmiri, Ahmadullah Shahdad, Noor Mohammad Bookseller and other dozens prominent people were among the arrested volunteers. Jammu, Rajuri and Ponch also joined the Civil Disobedience Movement and gave the arrests. The prominent leaders like Merza Munir Hussain, Moulana Abdul Aziz, Aaga Sher Nawaz, Sardar Khdim Husain, Chowdhry Sultan Ali Chowdhry Niayaz Ahmed,Raja Karimullah, Syed Hassan Naqvi, Sardar Faiz Ali etc became the victim of the government and suffered the punishments.

Mirwayiz hooted

Moulana Mohammad Yousf Shah was hooted in the mosque during his speech, which even Hindus did not like, and to show their goodwill Jialal Kilm, Kaship Bandhu and others met the Mirwaiz where a joint resolution was passed against this humiliation and sent to government. This was also resolved that the looters of Non Muslims at Nawakadal be arrested.

Mufti Zia-ud-din and other sincere leaders tried their best to motivate Moulana Yousf Shah and Sheikh Mohammad Abdullah to reconcile and struggle jointly but Moulana Yousf Shah, with other conditions, urged for the expulsion of Molve Abdullah group from the organization which Sheikh Mohammad Abdullah and his some

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Working Committee members did not accept and no concord came to the scene.

The foundation of Mujahid Masnzil was laid in November 1933.Civil Disobedience movement, launched from May 1933, was declared postponed in March 1934. According to Mr. Shabnam Qayum, during this Movement 1743 people were arrested in the state, 384 persons including 263 of 40 years age, 48 bellow 40 and 11 students were caned and flogged.

Election

The Franchise Committee appointed by the Maharaja, in its report in 1934 recommended for a Legislative Assembly of 75 members; 33 seats of them to be elected, 1o for Hindus, 2 for Sikhs and 21 for Muslims who constituted 85% of the population. The Committee also recommended that the assembly would not enjoy lawmaking powers. The Working Committee of Muslim Conference, in its Syalkot meeting held in February 1934 where the president of MC Sheikh Mohammad Abdullah was not present, decided to boycott the elections. Chowdhry Abbas was nominated as a Dictator and when the leaders reached their places to launch an agitation against the elections, most of them were arrested. On the other side, Sheikh Mohammad Abdullah along with Mirwaiz Hamdani left for Lahore. In their meeting with Sir Mohammad Iqbal, according to the "Jammu and Kashmir conflict"

> "when Hamdani complained about the happenings he had to suffer during his exile, Dr Iqbal gave him a dressing down for having indulged in activities detrimental to Muslim unity and for meekly accepting the sentence of banishment and told him that it would have been better for his community if he had died in Srinagar in defiance of Dogra authority. Hamdani had gone their in the hope of enjoying *nunchai,* salt tea, but the great poet gave him a rebuke instead of biscuits to take with the tea.Hamdani was a Mirwais and accustomed to obsequious disciples. He left the poet's residence in a very bitter temper and called him Charsi behind his back."

The Maharaja ordered for the Legislative Assembly in April 1934 and named it Parja Sabah.he nominated 42 members against 33 and retained all powers himself. This all was done in the absence

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of Chowdhry Abbas and other leaders of MC as they were behind the bars. On the other hand, Sheik Mohammad Abdullah showed his intention towards the elections .in this connection he met Chowdhry Abbas at Udhampur jail to get his support for which the later did not agree and explained the reasons. New faces like GM Sadiq and Merza Mohammad Afzal Baig joined Sheikh Mohammad Abdullah, who had made his mind to contest the elections. The elections were nominal, the restrictions imposed by the government that the voter should have paid 20 rupees as tax on land- he should have property of 600 rupees-he must be a middle pass which maximum of the Muslims lacked, and women were excluded from the franchise. This all was going against the Muslim population for its majority had no such qualifications. The election were held in September 1934, Sheikh Mohammad Abdullah participated in the fray under the banner of MC and won 19 out of 21 Muslim seats along with GM Sadiq and Merza Mohammad Afzal Baig. Mirwaiz and his Aazad Muslim Conference contested as an opposition but were unable to get any seat. Chowdhry Abbas who was released in February 1935 started again to reorganize Muslim Conference. However, Chowdhri has disclosed that 'Muslim Conference, as a party had boycotted the elections and it was the interference of a leader (Sheikh Mohammad Abdullah) who rejected the decision of the party. After the end of elections, the detainees were freed and after some months Sheikh Mohammad Abdullah, realized his mistake and tried to reorganize the party. The legislative group of Muslim Conference had to face the public ridicule in the Assembly. After one month Sheikh Mohammad Abdullah convened the meeting of the working committee to elect the leader of legislative group and to get the vote for changing the party in to the National Conference but can get only two votes from the 19 members in favour of his candidate.'

In October 1935 Chowdhry Ghulam Abbas was elected as the president of Muslim Conference and Sheikh Mohammad Abdullah its General Secretary.

Import of Nationalism

Sheikh Mohammad Abdullah after returning from Delhi, where he was personal guest of Pundit Jawaharlal Nehru who introduced him to several national leaders, started his newspaper

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namely "Hamdared" in August 1935 to preach Nationalism. The Annual Session of Muslim Conference, held in August, was presided over by Dr Saif-ud-din Kichloo who had come to Kashmir to inaugurate "Hamdarad" also, advised in his presidential address that 'the unity of majority and minority is essential. The majority must win the heart of minority; people must not forget that Kashmir is part of India. You must make hands of Sheikh Mohammad Abdullah strong'

According to Chowdhri Abbas 'this Annual Session of Muslim Conference was a conspiracy in which Mharaja was also involved'. In the same year during the month of October, the government offered a monthly sum and estate in favour of Moulana Yousf Shah. After facing a severe opposition from the public, Moulana in a congregation declared that 'if the Maharaja thinks that he has purchased Molvi Yousf Shah by offering the scholarship and estate, he is in oblivion, I can reject it.

Jinnah visited Kashmir

Mohammad Ali Jinnah visited Kashmir as a tourist in May 1936 and being the unique top political leader of the Muslims of India, Muslim Conference, with a great fervor, gave him Shandar reception at Pathermasjid where Chowdhry Ghulam Abbas presented welcome address as the president of Muslim Conference. Mohammad Ali Jinnah as AH Bhat mentions in **'JAMMU AND KASHMIR CONFLICT'** advised Muslim Conference leadership tobe careful not to take any such step, which would terrify the Hindu minority into withdrawing away from them. He advised to try to produce confidence in their minds.The advice was later, after proper adulteration, misused by Sheikh Mohammad Abdullah as a justification for his role in changing MC into National Conference'.

Changing attitude of Sher-e-Kashmir

Sheikh Mohammad Abdullah and Mr Premnath Bazaz on 10th of June 1936 wrote a joint letter to Pundit Jawaharlal Nehru to visit Kashmir. On feeling and seeing the changing attitude and policy shift of Sheikh Mohammad Abdullah, most of his friends became distrustful and Molvi Abdullah Vakil , Zia-ud-din Punchi and Molvi Gh Nabi Hamdani circulated pamphlets against Sheikh Mohammad Abdullah with the detailed allegations.

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The funeral of Muslim Conference

In sixth annual conference of MC, held on 25 March 1838, Sheikh Mohammad Abdullah in his presidential address stressed that 'to make Muslim and non-Muslim united on one orbit the structure must be different in present circumstances. On the time of constructing a joint National Party, it is necessary to make amendments in partial rules'. A meeting was called for this purpose in Srinagar and 'National Congress' was suggested as amendment instead of Muslim Conference which was not approved by the majority in the meeting. Later, with the pursuance of Hindu leaders one Omar Bhatt announced a new party entitled 'National Congress' in May 1938 which was merged into National Conference after its establishment. In the meeting of Working Committee of Muslim Conference held on 24 June 1938, majority of Muslim leaders opposed for changing the name and blamed openly that Sheikh Mohammad Abdullah has sold the Movement to Congress. After listening and rejecting the objections, Sheikh Mohammad Abdullah advocated the amendment, which was accepted by some Muslim leaders including Chowdhri Ghulam Abbas Khan on the conditions that:

- National Conference will have not any concern with Congress,
- the participation of non-Muslims will not cause any bad effect on the identity of 80% Muslim population
- Hindus and Muslims cannot be combined, however both the communities will work together under political agreement.
- Sheikh Mohammad Abdullah will be expected to not destroy the Muslims.

Shanam Qoyuum-kashmir ka sysi inqlab

Thus, the leaders started to conduct meetings and processions on state level and educate the people through speeches about the merits of the responsible government. Leaders like Raja Akbar Khan, Sheikh Mohammad Akbar, Bukhshi Ghulam Mohammad .GM Sadiq an Moulana Masudi were arrested. 8th May was observed as the Kashmir Day wich was equally joined by Hindus and Muslims. a unit of 'All

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India States Peoples Conference was opened in Srinagar which supported the draft of national demands prepared by the other parties. The committee for national demand was framed and GM Sadiq, Merza Afzal Baig, Jialal Kilm, Kashap Bandhu, Premnath Bazaz and Sardar Budh Singh were nominated its members. To introduce the draft among the people a public meeting was called at Hazratbal on 27 August 1938.

Subsequently Sheikh Mohammad Abdullah and Chowdhry Ghulam Abbas Khan were arrested. Merza Afzal Baig and GM Sadiq were dismissed from the Assembly and banned for five years to contest election. In All India States Peoples Conference held at Ludhiana in February 1939 the freedom Movement of Kashmir 91931-1939) was thoroughly discussed and Pundit Nehru in his presidential address criticized the negative role of Kashmir government to curb the struggle launched for the responsible government. With the result, Sheikh Mohammad Abdullah was released. The other leaders were already set free. The leaders of Muslim Conference in its special session held at Shahi Masjid on 11 June 1939, finally passed a resolution for changing the name of Muslim Conference and the name 'National Conference' was officially announced. GM Sadiq and Moulana Masudi delivered their presidential speeches in favour of the change. However some members like Molvi Abdullah Vakil wanted to speak some thing on the development but Sheikh Mohammad Abdullah did not allow anyone to speak. Molvi Abdullah Vakil cried that we don't accept this change and left the meeting. Mirwaiz Molvi Ghulam Nabi Hamdani and some other persons protested against the change and walked out.

Red Flag

The draft of amendments prepared by the sub-committee in April 1939 and presided over by GM Sadiq, was approved and submitted to National Conference for final approval. After passing it the Flag of Muslim Conference was brought down and the red Flag having a Plough on it and prepared by Premnath Dhar was waved.

Journey of our Education

Historians, quoting the rough census conducted by Governor Saif Khan in 1670 give a data that including 90400 infantry and

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4812 cavalry Kashmir had a population of 1243033 souls in 1670 AD. According to Bamzai there were 60 thousand to 70 thousand villages in Kashmir during the Sultanate and Mughal period.

Lawrence has divided the Kashmiri history into four periods. The early period of the Hindu kings, the period of Kashmiri Muslims, known as the Salaatin-i-Kashmir, the period of the Mughals , known as the Padsha-i-Chaghtaia, or Shahaan-e-Mughlia, and the period of Puthans known as the Shaahhan-e-Durani. Muslims came to Kashmir with ideology which was spread by education. The kings as well as the saints both alighted Kashmir through local and official language. It is a historical fact that Sanskrit and Persian were patronized equally by the governments. The Hindus got full opportunity to learn and teach Sanskrit in their Patshawlas and protect Sharda script. We find solid witnesses in the history sources that there was no restriction of learning of Sanskrit and studying literature in Sanskrit language. Sanskrit scholars were honored and appointed in the academic institutions during the Salaeen era particularly by Budsha Zain-ul-Abidin. When we quote Budshah as the patron of the culture and education of the non-Muslims it does not mean that the early Salateen had neglected them with any partial intention. Some occurrences, no doubt have been recorded by the contemporary writers but little things can not undo the brilliant and memorable work of that period. Actually the initial period of Muslim era was a period when Muslims started to rule Kashmir on one side and introduced Islam on the other side. They were Persian speaking people and introduced it as their language to make their affairs easy. It is note worthy that the Sanskrit was used as official language from the reign of Shah Mir up to Sultan Zain-ul-Abidin, which is duration of about 90 years, and Budshah, after ascending to the throne changed it to Persian and Persian was included in the Curriculum and declared as official language, but not at the cast of other local languages. No instance of any extraordinary compulsion can be traced from the records that the foreign language or culture was thrust upon the non-Muslims of Kashmir. The fame and reputation of protecting and patronizing the culture of non- Muslims by Budshah was due to his long reign of 50 years, and his experience which he got in Samarqand, Tashqant and Bukhara under the Royal guidance of Timor for 9 years. It was a training

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of dealings which he exercised during his long reign. His ancestors had worked hard to establish a kingdom in a 70 or 80 years period which he enjoyed and ruled all by oneself for half a century. He got opportunity to complete the targets that were fixed by his ancestors and to reach the conclusions successfully. This also cannot be neglected that he abolished some Islamic restrictions, like ban from alcohol, song and dance etc, which were imposed by the Sultans in the interest of general mankind.

The importance of Education was not ignored during the entire Muslim Rule but the ways and regulations of the teaching were different and the Islamic learning was emphasized specially. The historical and great schools were opened on many places.

Madrasatul-Quraan by Sultan-e-Shahab-ud-din, Madras-e-Qutb-ud-din by Sultan-e-Qutb-ud-din, Jamm-e-Masjid ollege by Sultan Sikendar, Noasheraha University by Sultan Budshah-Zain-ul- Aabdin, Zainagir College by Sultan Budshah-Zain-ul-Aabdin, Madrasat-ul-Aloom, Madrasa –Azeem by Sultan-e-Hassan Shah. Madras-e- Dar-ul-Shafa by Sultan-e-Hassan Shah, Darsgah-e-Mulla Hyder, (*during the reign of Emperor Jahangeer*, Madras-e-Khajgan, by Khaja Mahmood Khawand. Madrasa Sufiyah by Dara Shikooh and Madrasa Syed Mansoor by Lachmi Khatoon were the famous Educational Institutes like the reputed colleges and universities of today.The first Kashmiri Sultan Shihab-ud-din established Madrasas and schools in different parts of the country. Sulatn Hasan Shah, his queen Hayaat Khatoon, his mother Gul Khatoon , his Prime Minister's wife Shah Begam and nobles like Feroz and Tazi Bhat opened schools on their own expenses. Wealthy Pious People used to open educational institutions on their endowments and donations. Sultan Sikendar patronized literary men and invited scholars from the all parts of Asia. Even Merza Haider Gorgan opened many schools during his tenure. Hussain Shah Chak established a college with a grand library and a free hostel for the students.

Kashmir was an independent country up to the end of Sultanate and was turned into a state of Mughal Empire after the invasion of Emperor Akbar. But Mughalas, in spite of the misgovernment of several governors, wished to play a good part in the educational development. We see a number of Kashmiri

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scholars, dozens of important books written in Persian, Sanskrit and Arabic; and great scholars were invited by the Rulers from Central Asia and Persia to contribute in the field of education and learning. The author of 'Kashmir History' Mr. Bamzai writes that 'the flame of learning and culture was assiduously kept in the alight by several scholars and savants. Even in the darkest days of political uncertainty, Kashmir did not cease to bring forth literary gems in Sanskrit, Persian and Kashmiri languages'.

Decline of education of Muslims started from the downfall of Muslim Rule for the Sikhs and Dogras proved partial, and English standard of education and Oriental Learning was changed altogether.

English East India Company was formed in 1600AD and its goal was to spread Christianity through education. Some Indians were sent to England for Missionary training in 1614AD and a department of Arabic was setup in Oxford University. Missionary Colleges were opened at Madras, Bombay and Calcutta from 1715 to 1731. Simultaneously a secondary school was established in Madras in 1673AD. After making the country British India England opened colleges like Sanskrit College at Banaras in 1790 and Fort William Urdu College of Calcutta in 1800AD to please Muslims and Hindus. Christian Missionary work was spread in the field of education, and Baptists like Mrs. Combell and Mr. Brown opened Girl's Orphanage at Madras in 1786AD and a school in 1788AD to impart English to Indians respectively. The British Parliament passed a Bill in 1833 to take upon itself the responsibility of educating Indians in 1833AD as a State Policy which proved a big achievement of Christian Baptist Movement.

The strong campaign that was launched by the *Ulemas* of the subcontinent against English reading and learning effected Muslims through out British-India. Both, partiality of the Sikh and Dograh governments and boycott of Muslim *Ulemas* against English education caused the backwardness of Muslims of Kashmir in educational sector also. Mr. Premnath Bazaar was right when he wrote in his Book 'Inside Kashmir'. That "main blame, however, for this state of backwardness falls on the shoulders of the Dogra rule." Bazaar also says that" The Muslims are very backward in education. According to the last census 1.6 percent of them are

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literate. The literacy among the males is 2.9 percent while among females it is 1.6 per thousand." This all Mr. Bazaar wrote in 1940AD. He also gives the population data of the census of 1931AD according to which the total population of the State was 3646943; Kashmir province 1569218, Jammu province 1788441, Frontier Districts of Ladakh and Gilgit 288584. Muslims were 1478287-1091021-248328 respectively. Non-Muslims, with the encouragement of the rulers and their zeal towards English style of education saved them from the illiteracy and helped them to show a speedy progress in this field and enjoy the employment. We can understand the bad condition of learning of Muslims through a table given by Sir Lawrence in his famous history "The Valley of Kashmir"

in 1891-92

"No of Boys on roll	—	1585
Average daily attendance	—	1228
Number of schools bearing English	—	299
Vernacular only	—	1541
Sanskrit	—	44
Hindus	—	1327
Mohammedans	—	233
Sikhs	—	21
Others	—	4

Out of population of 52576 Hindus, 1327 are receiving State instructions while out of a population of 757433 Muslims only 233 obtain benefit from the State. 7 % Hindus get 83% education."

After 1947AD people of Kashmir including governmental Education Network, struggled for making their future generations educated in academic, Islamic and technical field, and Schools of high standard came into existence. Of my time, Missionary schools like Biscoe and Born Hall for their educational activities are very famous, which for their educational standard and of their hidden Christian spirit, involved the youth of Kashmir in doubts against the ideological Islam its revolutionary teachings and rich civilization. I pay high regard to Islamiah High School Srinagar and like minded institutions for their unique educational contribution, both in Islamic and academic side.

No Kashmiri can forget the results of the practical contribution that Jammat-e-Islami Jammu and Kashmir made after

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its immediate inception in 1950.A net work of Islamic schools (Darasghas) was spread throughout the state and people, after realizing the importance of such constructive educational program which was worth seeing and worth understanding for every inhabitant of the state both by Muslims and non-Muslims, was destabilized and destroyed by the government by imposing ban during the Emergency cyclone in 1975.This initiative of Jamaat-e-Islami Jammu and Kashmir left immortal impressions in the minds of the people. The setup was again reorganized after 1978 in the name of Falah-e-Aam Trust which is working as an independent entity since then and has thousands of students in its Higher Secondary, High, Middle and Primary schools in all the areas of Jammu and Kashmir.

Iqbal Memorial Institute, established by the dynamic leadership of Islamic study Circle, which is now touching the college level, can be remembered as a model of standard education having an Islamic zeal in its academic structure attracted all the intellectuals of the state to admit their children in its boys and girls wings. Islamic Study Circle has also opened Technical College to boost the zeel of Kashmiri youth to go forward in the field of Science and technology.

Islamia College Srinagar was definitely a beginning for introducing Science and Commerce among the Muslim educated youth of Kashmir. Kashmir has a rich treasury of Darul-Alooms opened by Islamic organizations and Islamic scholars educated and trained from the Islamic educational institutions of the world particularly from Egypt, Saudi Arabia, deveband, Rampore Saharanpur Gujrat and other cities and countries.

There was only 1 college in 1941 in Kashmir.

The major institutions for higher education were the Universities of Kashmir and Jammu established in 1956 and 1969 respectively. The Agriculture schools were opened in Kashmir in 1882 and in Jammu in 1999. Institute of Medical Science was started in Srinagar in 1982.

Some other Educational Institutions are as under:

National Institute of Technology Srinagar -1960

Government college of Engineering and technology jammu-1994

Government Medical College Jammu

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Sher-e-Kashmir University of Agriculture Sciences and technology – (Kashmir in 1982 and Jammu in 1999.)
Shri Mata Vashno Devi Univercity-1999
Islamic University of Science and Technology-
2005 Baba Ghulam Shah Badsh university-
Four Polytechnics
District Institutes of Education,
Technical diploma courses,
Industrial Training Institutions,
Vocational trainings,
State Board of School Education
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Institute for Technicians and Engineers.
Etc

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34. Waqaat-e-kashmir- Trans. Zahoor shaida
35. Mohimat-e-Hayat-Qari Saif-ud-din
36. Moulan Sad-ud-din-Sheikh M.Hassan & Dr H Fayaz
37. Tazkirah Awlia-e-Kashmir-Perzadah.A.K. Tahiri
38. Tazkirah Awlia-e-kashmir- Abul Sajad
39. Huriat-e-Kashmir Ke Teen Aham Kirdar. Mohammad Saeed Shamas
40. Moulana Hakeem Ghulam Nabi-Aashique kashmiri
41. Tareekh-e-Tahreek-e-Kashmir- Aashique Kashmiri
42. Aazadi ki Talash- Mohammad farooq Rahmani
43. Kashmir 1947 se 1977 tak
44. Aatash-e-Chinar-Sheikh Mohammad Abdullah
45. Dastan-e-Hayat-Syed Mir Qasim

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KASHMIR

Before and After

SHAH-E-HAMDAN(RH)

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